

EDUCATION OF HUMAN VALUES



Tilak Raj Bhardwaj

A MITTAL PUBLICATION

EDUCATION OF HUMAN VALUES

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EDUCATION OF HUMAN VALUES

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EAPRELIMS2

In Memory of
My RESPECTED FATHER
LATE SH. DEVI SARAN BHARDWAJ
WHO MADE ME,
WHAT I AM

यदा—यदा हि धर्मस्य ग्लानिर्भवति भारत ।

अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।

धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥

श्रीमद्भगवद्गीता (iv - 7/8)

Whenever there is Decline of righteousness,

And rise of unrighteousness,

I incarnate myself

To protect the virtuous

And to destroy the wicked,

From age to age.

—Geeta. (iv-7/8)

FOREWORD

Education in broader sense, develops broad based knowledge including professional skills in an individual to deal with the material demands of his life and also makes him or her a particular kind of person — a person who can live at peace with himself/herself and his/her fellow human beings and in harmony with animate and inanimate nature. Literacy is an instrument of education but this does not mean that all literates are educated. We can see law makers, often degree holders, having, criminal records or depending for their career and success on criminal supporters and whose life style and personal behaviour indicate a total lack of ethical, social or intellectual standards. Value crisis is a global phenomenon. Rapid scientific growth and technological advancements resulting in industrialisation have threatened our age old moral standards. This atmosphere of break down of human values is threatening the stability of our society. Immediate steps must be taken to induct values if we are to check the growing undisciplined, intolerance and violence which will ultimately lead to national disintegration.

The education must make the students good citizens so that they may share their responsibilities for the development of the country. They must understand the goals of democracy, socialism and secularism. They should develop themselves to be useful fellow citizens and continuously strive for their inner development. The teacher training institution can play important role in imbibing values in the teacher trainees through their various programmes who ultimately are to develop those values in the future citizens of our nation.'

Dr. Tilak Raj's Book is a significant effort made in this area. He has presented the information on the theme of "The Handbook Education of Human Values" in a systematic and elaborative manner. I am sure that this book will not only prove useful to

the students of Diploma in Education, B.Ed. and M.Ed. Classes but also for the teachers, policy makers, educationists and social scientists as well. It will also be an important source for others who wish to enrich the concept of human values and want to acquire knowledge pertaining to various dimensions of human values. I wish him all success.

PROF. B.P. VERMA

Chairman & Dean Faculty of Education,
Himachal Pradesh University,
Summer-Hill,
SHIMLA-171005 (H.P.)

PREFACE

*"Live as though, you will die tomorrow,
Learn as though, you will live for ever."*

The basic ideas of this saying represent the values of education, which are most required by the serious learner of our education in a systematic manner.

"It is man's false values that have made him the slave." He is today, without realising the Self through strict-discipline. Truth, righteousness, peace, love, non-violence and respect of humanity are the tools to help us to approach the facts of life for the sake of inner-self. Aspire and achieve, ought to be that motto of every student.

At present, when social, moral, cultural and spiritual values are disintegrating, when religion is losing its hold, when power and knowledge are being misused for vested interests, when nations do not trust one another, when black marketing, corruption, barbarism, indiscipline, violence are fast spreading, it is essential that education should be value-oriented. Only value-oriented education can promote individual and social welfare, love, peace, good-will and understanding.

The political tension at present time is mainly due to the fact that knowledge has increased but morality has lagged behind. Morality in the form of truth, righteousness and non-violence is the only balm which can heal the wounds of humanity. It is value oriented education which would impel man to utilize atomic energy for the betterment of humanity rather than destruction. It is the task of education to develop, preach and practice—social, moral and spiritual values, as these values are the greatest unifying force in life.

Ancient thinkers, mystics and philosophers finished their valuable lives in trying hard to enforce the values of human

learning to masses, with the help of stories. Our sacred books such as, the *Bible*, *Quran*, *Gita*, *Mahabharata*, *Ramayana* are full of values. We should not forget the values imparted by *Mimansa*, *Sankhya* etc. *Vedas* too have given us a lot in this context.

Culture, custom, tradition which are the basis of innate values, if deducted from our Constitution and Democracy the nation will remain skeleton of bones. It means, it will be *Jadah* while *flash* and *blood* are its values of education.

One should try to energise himself with the help of Yogic application to know multifold planes of mysterious nature. The tremendous energy will generate to make the man a Super-Being. In fact, educational values are soul of our deep rooted civilization.

In this book, I have made a humble attempt to make the students familiar with the most important and complex facts in a simple and lucid manner. In this sense, it will be a humble contribution to the students of various classes like: B.Ed and M.Ed. I am indebted to all those sources which have been consulted directly or indirectly in preparing the instructional sequence of the book. The overwhelming response from teachers and students encouraged me to attempt to revise and to bring it in the present format.

I am extremely grateful to Dr. B.P. Verma, Chairman and Dean, Faculty of Education, Himachal Pradesh University, Summer-Hill, Shimla, for sparing his valuable time to write a foreword to this book. He has been an ardent champion of value-orientation in education and therefore it is in the fitness of academic requirement that this book should carry a foreword from him.

I wish to express my deep sense of appreciation to Prof. S.P. Sethi, Principal, B.Ed College, Dharamsala, Prof. M. Vij, Vice-Principal, Prof. S.S. Gill, Dr. Prabha Gill, Prof. Vijay Singh Rana, Dr. Ramesh, Prof. Dr. Satish, Dr. Y.K. Sharma, Dr. Nain Singh, H.P. University, Department of Education, Shimla. Dr. Suraj Pathak, Principal, L.S.M.C.E., Sunder Nagar, Sh. Balwant, Sh. Ganesh Lecturer, L.S.M.C.E., Sunder Nagar and my worthy colleagues and teachers, friends and students, who encouraged me for writing this book. I am deeply indebted to my mother Mrs. Shakuntla Bhardwaj,

my brothers Sh. Basant Lal Bhardwaj, Sh. Chaman Lal Bhardwaj, Sh. Durga Dev Bhardwaj and Jag Mohan Bhardwaj, my wife Mrs. Rekha Sharma and my son Akshay Bhardwaj, who inspired and encouraged me for writing this book.

I am grateful to the computer typist Miss Sushma Jamwal for keen interest and pains taken by her in completion of the book.

I am sure that this book will be useful to the students and teachers. They are welcomed to give their valuable suggestions after reading the book.

DR. TILAK RAJ BHARDWAJ

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Chapter - 1

VALUE EDUCATION: PHILOSOPHICAL PERSPECTIVES:

"Anything that helps us to behave properly towards others is of moral value. Anything that takes us out of our self, and inspires us to sacrifice for the good of others or for a great cause is of spiritual value".

- *Committee on Religious and Moral Instruction, 1959.*

Philosophy, basically, is an encounter with three fundamental questions: What is real? What is true? And what is good? Accordingly philosophical thought is organised around metaphysics (ontology) epistemology and axiology which respectively made. These questions the focus of their enquiry. Of these, the field of axiology which deals with values has acquired special significance in view of its practical special significance practical importance to mankind - for whatever philosophy may be. The crucial question before man has always been: what is good in life? And what is the right way to live? Axiology includes within its fold both values having to do with our notions of 'good', 'bad', 'right', 'wrong' and those dealing with standards of judgement of 'beauty'. The former constitute the field of ethics and the latter aesthetics. The article presents basic philosophical ideas pertaining to the meaning of value, classification of values, theories of values, the Indian view of value, the meaning of education and the relationship between education and value.

THE CONCEPT OF VALUE

The term value is very difficult to define satisfactorily. Some philosopher, have been considered it as a fundamental category as indefinable like 'yellow' yet, the concept of value is so deeply embedded in human actions and thoughts that

one should make an effort at least to understand its meaning and ramifications.

First, one could draw a distinction between fact and value or to be more precise, between factual assertion and value judgements. 'The atomic bomb can kill millions of people' is a statement of fact where as, use of atomic bomb is wrong is a judgement of value. The sun set is real is a statement of fact (which can be checked as true or false) where as 'The sunset is beautiful' is a judgement of value to which the attributes of true or false simply do not apply. Judgements of value which are made on:

Object

Action

Events etc. employ terms like :

Good

Bad

Right

Wrong

Beautiful

Ugly and so-on.

Which are our basic value terms. Indian philosophy distinguished between fact and value in a slightly different way. Fact: It is the object seen directly or known indirectly. The knowledge of facts leads to action and satisfaction of desires or ends which is value (ista and ista sadhana). For example" Life, however, is not a bed of roses. The crises of life such as unemployment, war, sickness (physical and mental) inspire awe and fear. The fear of what is going to happen next some times takes an abnormal hold on some people's mind, and this determines their view of the relationship between feeling and action. Some existentialists emphasized the element of fear and illustrations will be taken from their philosophers in order to consider the extent to which they can be justified.

On the other hand some people are charmed by the potency of love and its binding power. They regard love as the essence of moral action and as on a higher plane than they do the concept of duty. G.C. fields in his 'Moral Theory'

attempt to find the components of goodness and find that the various manifestations of love, among other factors like:

Desirability

Knowledge

Understanding

Absence of pain, play an important role in it.

Looking at the question of defining value from a different angle, value is what is desired, liked or preferred like 'x' is equivalent to 'I like 'x'. 'X' may be a physical object, a quality of mind, a mental state or for that matter anything on which liking and preference can be expressed, value refer to those things that men desires like: prefer and men do infect desires many things:

(a) Money

(b) Power

(c) Food

(d) Happiness

(e) Security

(f) Wealth

(g) Adventure

(h) Peace.

These are their values. Men do not desire certain other things like:

(a) Suffering

(b) Pain

(c) Hunger

(d) Poverty

(e) Ignorance are disvalue

The range and kinds of things that men desire and that men shun is really fantastic. They extend from highly concrete, Mundane, Petty and immediate desire to lofty, general, ultimate and abstract ideals, from marriage, job, house, promotion to social justice, peace, secularism, equality. Judgements about good and bad exist only because people value some thing over others Values presuppose conscious being with:

(i) Likes

- (ii) dislikes
- (iii) Preferences
- (iv) Prejudices etc.

But not all the things that men do in fact desire are desirable. This is the second and most or more important sense of value. Hitler desired to exterminate Jews. But was it desirable? Men want to get rich quickly even if it means adopting foul means. But, is it desirable? We do not to exercise our independent thinking but to hang on to our pet prejudices. Is it desirable? What distinguish man from other creatures is his constant questioning of his desires and action: is it desirable? From the stand point of the higher value of the life.

Life gets a meaning and purposeful only because man keeps on exercising his judgements on his motives, desires and actions.

Human: This characteristically human quality of critical self, examination leads us to the second sense of value.

ORIGIN AND EVOLUTION OF MORAL VALUES:

All morality, according to one belief, is deemed to have originated from God. His son, His Messengers and His Avatars. Revealed scriptures and great works are other important sources of dissemination of moral values. It is believed that the Sun. God presented code of laws to Hammurabi; God gave commandments to Moses; Zeus gave moral sense to humans so that they could cooperate with each other and match the beasts who are stronger and speedier than man. Myths such as the one relating to the dual between the gods and the demons (virtue and vice), where gods are shown victorious in the end help in promoting moral values among the people. These may be lies but they are 'noble lies' which originate and disseminate moral values."

Genetic affinity is considered to be an important factor in parental altruism.

Anthropologists and historians believe that when homosapiens started living in families, its members developed a sense of obligation to each other.

Man may have, as well, imbibed moral behaviour from his animal ancestors. Many animals abide by the norms of

mutual cooperation and help. Strikingly, wolves bring the meat of the kill to the members of their group who are not present at the kill; dolphins support their sick to come up to the water surface and breathe. The famous story of the persevering spider which inspired the disappointed king Robert Bruce, to fight once again is included in the school textbooks to instil this quality of the among students.

The ancient seers of India, perhaps, gave a very highly rational explanation in this context when they said that cosmic order (rta) was the foundation of human ethics. They felt that the beauty in earth, sky and nature, as a whole, emerged from this cosmic law (rta). "Gradually, the cosmic sense of rta as Natural Law developed into the social sense of rta as Moral Law'. In other words morality was as essential to bring about beauty and harmony in life as the cosmic order in nature. Punishment is not based on whims; but it is the result of wrong actions only. One could enjoy life if one could ensure order in one's activities. Rta, in a way, was the basis of the ancient Indian moral laws.

Great men, or for that matter any group of dominant persons, greatly influence the value-system of the society. The Bhaktas and the Sufis, during the medieval period of Indian history, inspired people towards chastity, renunciation, desirelessness and other similar values. Material aspiration came to be looked upon as undivine. The feudal system and dynastic rules of this age whipped up sex urge among some classes of people and also produced a class of flatterers and courtiers. In the modern era, Raja Ram Mohan Roy, Swami Vivekananda, Sir Syed Ahmed Khan, Bedrudin Tyabji, Madan Mohan Malviya, Lala Lajpat Rai, Swami Dayanand Saraswati, Mahatma Gandhi (1869-1948) and a galaxy of other reformers worked for the independence of the country, better deal for women social justice for the backward classes and many other values which are enshrined in the Indian Constitution.

The Constitution of India, with its 64 amendments (till 1989), is an important source of the present-day Indian value-system. It lists ten Fundamental Duties for each 'citizen'. The Preamble of the Constitution emphasises certain important values. These may be called national values. Cessation of cold war between countries may be categorised

as an international values. Preservation of environment is a national as well as an international value.

The government try to uphold and promote these values through laws, penal codes and other measures.

Parmatha Nath Bose divides the evolution of human values chronologically in three stages.

- (a) During the early stages, the predatory man, like animals, sought comfort in material and emotional gratification. Emotional expression in humans found expression through arts, such as poetry, painting, sculpture etc. Thus is the first level of achievement of the value-system in human society.
- (b) During the intermediate stage, intellectual development separates him from the animals. He begins to examine physical and psychical processes. It is at this juncture that science and philosophy are born and scientific and philosophical values take shape.
- (c) At the advanced stage of his development man's spiritual faculty has developed and he begins to seek happiness from within rather than from without. Two faculties develop at this stage:
 - (i) Spiritual which inspires belief in supernatural beings; and
 - (ii) Moral, faculty which enables a person to perceive moral good or evil independent of expediency, consideration of utility or physical welfare or suffering.

Incidentally this analysis would give students of ethics some idea about the level of cultural heights that India had attained thousands of years ago with her highly developed spiritual cultural which remains, even today unrivalled in the world.

DEFINING VALUE-SYSTEM:

Value-system is the fusion of moral and spiritual values. The Report on the Religious and Moral Education, prepared by the Committee headed by Shri Sri Prakash defined moral behaviour as the conduct of man towards man in various situations in which human beings come together in home, social and economic fields and in the life of outside World

generally. Anything that helps us to behave properly towards others is of moral value.

Spiritual values are also moral values; but in this case there is emphasis on the inner-self of the individual and his relation with the Supreme Being. Anything that takes the individual out of oneself and inspire one to sacrifice for a great cause of for the good of others is spiritual.

It may be conceded here that there is no universally accepted definition of 'good' or 'bad'. As pointed out earlier, these terms are related to time, place and persons. Good may, by some persons, be equated with the will of God and evil as an inducement of Satan. Good is also identified with pleasure and evil with suffering. There is hardly any defined frontier between licit and illicit. Such a definition is only possible on the basis of certain socially accepted norms or governmental laws. It is easier to discriminate the lawful from the unlawful.

Morality is concerned both, with beliefs and actions which are in conformity with the social norms shaped, modified and chiselled over a length of time. In ancient Greece, there was emphasis on 'beliefs' whereas in ancient India, the stress was on 'action'. However, action had to be in conformity with Dharma. Thus action itself had moral spiritual base. Manu, the great Indian condifier on the strength of the Vedas and the Smritis, says that doing noble actions is the highest duty (dharma) of man.

"आचारः परमो धर्मः श्रत्युक्त स्मार्त् एव च"

The belief about what is right and what is wrong; what ought to be done and what ought not to be done is generally defined as moral belief. It is a matter of common observance that the beliefs of the people in any group are not always in consonance with their actions. The fact that adultery may be regarded immoral by many people in a country, yet some people may be involved in this practice and no law may exist against adultery in the country, can be cited as an example in this regard. Numerous religious customs may not stand the test of a rational debate, yet many people believe in them and adhere to them. One cannot categories such beliefs as 'right beliefs'. There is, therefore, an inherent problem in identifying 'right beliefs', and 'right actions'.

Further, sometimes an action may appear to be moral, yet it may not be so. Reduction in prices of consumer goods would be moral if it is intended to help the poor and the general public but not so if its motive is to boost up sales. Therefore, the 'will' and the 'motive' behind the action is very important. An act becomes moral only if the doer acts in a 'desirable way' of his own free-will for the good of others.

At times, an act may not be in consonance with the social mores, yet it may not be immoral. For example, the widespread students demonstrations and marches in Beijing (capital of China) spread over several days in May, 1989 and in violation of the material law imposed by the Chinese Government could not be termed immoral, because basically the slogan of the students was "We want Mr. Science and Mr. Democracy".

Therefore, notwithstanding the fact that it is difficult to precisely define the philosophical and abstract concept 'morality' one may attempt to understand this term in the following ways.

- (a) The basis of morality is right belief and right action.
- (b) The element of free-will, of the doer is fundamental to any moral act, the doer must adhere to the moral act in spite of a temptation to deviate from it.
- (c) Moral act, extends both over physiological and psychological domains.

ESSENTIALS OF MORALITY:

All human values are shaped by our wants. Man has material as well as spiritual wants. These may be termed as wants of the outer and inner life respectively. The former promote qualities of industry, order, perseverance etc. which have a survival value. The wants of inner life promote cultural values like humility, mercy, self-sacrifice etc. Neither of these wants should be considered inferior to the other.

A moral code would have a greater appeal for the people in general if it is simple and not complicated. The Buddhism was able to make a mass appeal because its teachings were simple as compared to Brahmanism which in the days of Buddha had become highly complicated. No moral code would be acceptable in the modern scientific age unless it has a rational basis and can appeal to one's reason.

Socrates, the great Greek philosopher, emphasised right knowledge as the true basis for moral actions. Goethe, on other hand, observed that man comes to know himself not through reflection but through action of conduct only. He said, 'Do thy duty and thou wilt know what thou art. According to the ancient Indian thought it is the conduct (Aacharan) which determines the moral standards of an individual or a group. It is said you are judged not by what you say; but you are in totality.

PHILOSOPHY AND EDUCATION:

Every philosopher, if he is to make his philosophy of any worth, must determine what his philosophising implies for the process of education, because to know is to be (i.e. knowledge for the sake of being) and in order to be (i.e. knowledge for the sake of being) and in order to be education is the only means which is proper and adequate. History of mankind testifies the fact that all the great educators were also great philosophers, and their philosophical views were inevitably reflected in their educational schemes.

Since education is an instrument for the betterment of life, all educational questions in their ultimate analysis rest on the philosophy of life. Although not very many of the modern educationists attempt for a precise formulation of their philosophy of life none can afford to miss it. As it has been said, there can be no alternative between philosophy and no philosophy but only between a good philosophy and a bad philosophy. If the dependence of education on philosophy is that inevitable then why to feel shy of it, why not admit it from the front instead of pushing it in from the back?

The modern estrangement between philosophy and education has been unfortunate for both such of those modern educationists who tend to rely on empirical sciences at the despise of philosophy need only be reminded of what Spencer had said that true education is practicable only to a true philosopher, or what true education is practicable only to a true philosopher, or what Gentile had warned that the belief that men may continue to educate without concerning themselves with the subtle problems of philosophy means a failure to understand the precise nature of education.

Similarly present day 'philosophy-men', specially the Analysts, who batray the restricted view of the sphere of philosophy, should also be told Plato and Hume, Russell and Whitehead etc. from whom they have derived inspiration did not regard education as a study unworthy of philosophical consideration.

WHAT IS EDUCATION?

Education is a deliberate conscious process which consists in a modification of the natural development of man. Man is imperfect by nature. His life is a process of development which tends towards something which is more perfect. This result in the modification of his behaviour pattern. In order that this modification may not fall short of its goal, it must be well engineered. This presupposes an adequate formulation of beliefs and aspirations of human existence which, in other words, are called as aims or objectives of education.

Education, moreover, is a medium through which the society transmits its heritage of past experiences and modifications, system of values and the modes or skill of acquiring it.

Thus, all education is a means for the betterment of human life. It is the fruitful utilisation of the knowledge attained by the mankind for the enhancement of human existence.

Value as objective: As "that which promotes a goal independently of one's liking or preference. It is objective in the sense that what is of value to one necessarily what one likes or wants. For example, one may desire or like smoking. But this does not make smoking valuable. For smoking does not promote health which is desirable. Turning the whole question around, a sick man not like or want to take the bitter medicine a disvalue. In other words what is desirable is not always desirable and what is not desired undesirable. 'Desirable' and 'undesirable' are to be judged from the point of view of the goal and end to which an object and action leads.

III:- In the third and still higher sense, value is that which has worth in it self without reference to any end.

- (a) Food as we know is a value in the sense it is necessary for health and health in turn, is a value as it is means to happiness.

- (b) Happiness: What is happiness valued for? We appear to have reached a stage where we value a thing not because it acts as a means for something else that we desire but for its own sake. It is an intrinsic value not an instrumental value, one like food: which is a value relative to health and happiness.

CLASSICAL INDIAN PHILOSOPHICAL THOUGHT AND VALUES:

Indian philosophy accords the pride of place to values. It is essentially a philosophy of values. Philosophy in India did not originate in wonder but as a practical need arising from the presence of moral and physical evil in life. The aim of Indian philosophy is not the disinterested pursuit of truth and resolution of doubt (samsya) but to serve as practical aid (prayojana) to show the right way of living. Its aim is not just to unravel the mystery of life but to discover a way - out of its misery.

MOKSHA AND SPIRITUAL LIBERATION:

These are considered the highest values and goal of life. The same theme runs through the several schools of Indian philosophy both (a) Orthodox (b) Heterodox.

Buddhism Prescribed

The four Noble truths of Buddhism: (catvari, arya, satyani) concerning suffering (duḥka, dukha samudaya, dukha-nirodha and dukha nirodha marga) and eight-fold path (astangika marga) which the Buddha prescribed for attaining Nirvana i.e.

- (i) Right faith
- (ii) Right resolve
- (iii) Right speech
- (iv) Right action
- (v) Right living
- (vi) Right effort
- (vii) Right thought and
- (viii) Right concentration

Jainism Prescribed

- (i) Right faith

- (ii) Right conduct and
- (iii) Right knowledge, as the path of liberation.

The Bhagwat Gita Mentions:

- (i) Bhakti
- (ii) Jnana and
- (iii) Karma, Marga for the attainment of mukti or moksha.

Purushartha and *Panchakosha* are two other concept that throw light on the nature and status of values as perceived by ancient Indian philosophers.

(A) PURUSHARTHA:

Purushartha explains what constitute the right way of living or what is generally referred to as 'the good life' literally, purushartha means "what men live for".

The concept of Purushartha is based on the realisation that desires constitute the source of human action. The life of man centres around certain basic desires. Each of these desires or aspiration is distinct from the other in its object and each stimulates to a particular mode of activity in order to satisfy it. Each individual for example, has in him sexual and parental urges, lure of power and wealth, desire for the common good and a hunger for communion with the unseen. These different activities react upon and modify one another. The function in interdependence in man's life. If life is considered as one whole then there is one master science of life, the Purushartha, which recognise its four supreme ends i.e

- (1) Artha (wealth)
- (2) Kama (physical-well-being)
- (3) Dharma (righteousness)
- (4) Moksha (spiritual freedom)

The central point of Purushartha teaching is that man ought to distinguish between the lower and the higher values of life and constantly pursue the higher one. This does not means that the lower values of life are to be abandoned altogether but that they should pursued only as a means to the realisation of a higher value. For example, wealth should not be sought as a meaning to self-indulgence but as a means to some beneficent purpose. Again, one may by all means

pursue wealth and physical well being and pleasure, but one should gain them in accordance with Dharma. If they are to lead him ultimately to Moksha.

(B) PANCHAKOSHA:

The gradation of value which is illustrated in the Purushartha is articulated further and a complete value hierarchy with a clear Metaphysical basis is provided in panchakosha, the well-known doctrine of sheaths expounded in the Taittiriya Upanishad. The Upanishadic thinkers conceived of 'self as enveloped in five sheaths or Kosas, these being:

- (1) Annamaya
- (2) Pranamaya
- (3) Manonmaya
- (4) Vijñanamaya and
- (5) Anandamaya, respectively referring to the following aspects:
 - (a) Physical
 - (b) Physiological
 - (c) Psychological
 - (d) Intellectual and
 - (e) Spiritual aspects

These different order of being constitutes a hierarchy. The process of 'self-realization' should be therefore start from that which is the lowest and should culminate in that which is the highest."

ANNAMAYA AND PRANAMAYA:

These two Kosas, pertain to the level of gross existence and the waking distance. They are referred to as sat (truth).

MONONMAYA AND VIJÑANAMAYA:

These pertain to the level of the subtle and casual body with dreams and deep sleep state. They are referred to as 'cit'

ANANDAMAYA KOSA:

It is the house of the real-self, which resides in all bodies and which is realised in the transcendental state. This is referred to ANANDA.

A proper and full of all the aspects of SAT, CIT and ANANDA is the highest end of human life.

OUR SOCIO-CULTURAL TRADITION AND VALUES:

Indian culture, which is one of the oldest in the world, is the out come of the synthesis and enrichment brought about by diverse elements, this tradition covers the Vedic period dating as far back as 5000 years back. The period when the doctrines of Jainism and Budhism were enunciated. The Ages of the Epics and the Puranas, and the period of the Darsanas compressing the Philosophical systems of the following:

- (i) Nyaya
- (ii) Vaisesika
- (iii) Sankhya
- (iv) Yoga
- (v) Mimasa and
- (vi) Vedanta

And that is not all. During the later stage or ages Indian thought also assimilated the creative influences of Islam and still later, the liberal thinking of the West. For example, The Vedanta of Sankara contains many philosophical elements liek:

- (a) Total rejection of dualism
- (b) Attempt to base Monism on the authority of revealed scriptures and,
- (c) Emphasis on Action. - All of which remained one strongly of the tenants of Islam. Likewise, the tradition of Islamic Suffies and the devotional movement of the Bhakti cult had so much in common that intercourse between them was easy.

Certain characteristics features and values of this tradition deserve special mention and discussion here in view of their relevance to the modern context.

(1) REVERENCE FOR LIFE:

Reverence for life in all its manifestations- human, animal and plant - is one of the fundamental values of Indian culture. Reverence for life is a value of great fundamental importance and it gives added meaning and rationale to the other values i.e.

- (1) Social Justice
- (2) Democracy
- (3) Environmental conservation
- (4) Secularism
- (5) Peace
- (6) Social cohesion
- (7) Gender equality etc.

There can be no meaningful relationship between man and nature, between man and man in the absence of respect and reverence for life. Reverence and Respect for life is expressed in many ways:

- (i) In the kindness. We show to animals.
- (ii) In protecting plants and animals from decay and destruction.
- (iii) In conserving natural resources.
- (iv) In living in harmony with nature.
- (v) In abstaining from doing injury to life in any form.
- (vi) In extending love to all equally i.e. animals, plants, human beings and so-on. Our constitution has rightly included compassion for living creatures as one of the fundamental duties of every citizens.

2. UNITY OF ALL LIFE AND BEING:

Another important feature of Indian thought is the recognition of one single principle running through the whole of existence, the unity of all life and being. It is the same universal principle that basically operates in all forms of existence - living or non-living - only that the effective nature and strength of this force indifferent isolable may vary. This principle of unity in diversity has found its best expression in the Upanishadic message. "Ekam Sat Viprabahudha Vadanti". (Truth is one wise men call it by different names).

3. TOLERANCE:

This is still another value which is ours by inheritance. Indian culture is a blend of many different racial strains and elements. In spite of its derivation from many sources and the consequent, variety of forms and types. We can notice a remarkable unity of spirit running through Indian culture down the ages and across the land. This has been possible

because of the capacity for assimilation, accommodation and readjustment based on a strong spirit of tolerance that has characterised Indian society since ancient times, inspite of political and social conflicts of different kinds "Live and Let Live" has been the philosophy of the Indians in all spheres all the time.

VALUES IN THE MODERN INDIAN CONTEXT

The ideals, values and aspirations cherished by the Indian people today are best expressed in the preamble of the constitution of India. Says the preamble.

We, the people of India, having solemnly resolved to constitute India into Sovereign Democratic Republic and to secure to all its citizens.

Justice, social, economic and political liberty of thought, expression, belief, faith and worship.

Equality of status and opportunity, and promote among them all.

Fraternity assuring the dignity of the individual and the unity of the Nation.

In our constituent assembly this 26th day of Nov. 1949, Do Hereby Adopt.

Since freedom and responsibility go hand in hand, the constitution in addition to guaranteeing rights of varies kinds has also prescribed fundamental duties for every citizen.

The ideals and values implicit in the rights and duties are noble indeed. But if they are not to remain as ideals only one has to keep clear of two extreme attitudes towards out philosophical and cultural legacy.

- (i) Its blind acceptance of glorification.
- (ii) Uncritical rejection of the entire corpus of tradition as irrelevant.

It is easy to imbibe the first and it is fashionable in certain circles to adopt the latter position. The need for an objective assessment of our philosophical tradition becomes all the more necessary under these circumstances, but this must be followed by a knowledgeable appreciation and firm adoption of those elements and features that are good and beautiful, relevant and useful in the modern context.

TRADITIONAL VALUES: AN APPRAISAL:

Certain basic components of Indian ideology and value orientation, considered by themselves are essentially positive optimistic and activist. The concept of dharma might lose much of its social force, when considered as just a means for spiritual liberation, but it is actually built on the values of devotion to duty and discipline which are basic to a developing society. Then the doctrine of nishkama karma (selfless action) combined with the concept of purushartha provinces an ideological base essential for a modernising society adopting the cause of democratic socialism: so too the concern for the well-being and happiness of all mankind (sarvajana sukhino bhavantu - Let all people be happy). Belief in an essential unity behind all diversity, the oneness of all human being and the spirit of tolerance manifested throughout the cultural history of India are again basic to the practice of secularism democracy Pursuit of truth and practice of violence are the other positive traits of the Indian mind that need particular emphasis in the context of national development; thanks to Mahatma Gandhi they have imparted a distinctiveness to the image of India. It is however essential that this should not remain superficial symbols and hollow dices, but should penetrate deep into thought processes and work ways of the Indian people.

Also there are values in Indian tradition which with suitable reinterpretation, can be made compatible with and even contributory to the modern outlook. Aparigraha (non-possession) for example, need not stand for rejection of the possession altogether. We all have the natural desire to acquire material wealth, this natural craving is justified when it serves the cause of individual and social good, but acquisition of wealth by hook or by crook, the cut-throat competition there of the vulgar exhibition of wealth and its unprincipled utilisation in idle pleasure seeking, hoarding of ill-gotten wealth are all to be condemned. Further the natural craving to possess has to be balanced by the pursuit of intellectual and spiritual satisfaction. A balance between material and spiritual rewards is necessary for the success of programmes of development attaching high importance to social justice. Again the philosophy of resignation born out of despair which is certainly to be discouraged. But there is definitely a case for resignation in respect of unattainable

ambitions which can lead only to frustration and misery. Thus, even a philosophy of resignation, rightly interpreted, has a place in modern society.

Pravriti marga (the path of active life) and nivrittimmarga (the path of renunciation) which the Indian way of life has propounded for self realisation also need to be understood properly. Renunciation and service need not necessarily be considered as conflicting ideas but can be blended into the ideal of renunciation in and through service. What is recommended is not renunciation of the world but self-renunciation. Unselfishness, again, is not a negative ideal although ascetic. It is the positive asceticism, asceticism that goes hand in hand with altruistic activity and is never divorced from it. It must be pointed out that a considerable part of the Hindu scriptures discusses the value of active life. The essential teaching of Bhagvad Gita deals with the supreme importance of courageous and selfless action in accordance with truth and in pursuit of the general good.

To conclude, one should know that the ideas and values in tradition are not sacrosanct in themselves. One must take an evolutionary and dynamic view of 'Indianness' and not tie it down to any rigid model. As modern Indian thinkers have rightly emphasised tradition is not something immutable but something which has to be continually reassessed and reinterpreted in the light of fresh experience. Institutions in India have undergone several radical alternations in the past and they will continue to change in future also.

CONCLUSION:

We have so far argued that education is connected with values in what it seeks to achieve, i.e. in its aims and content. But the process of education it should be emphasised, cannot itself be a value neutral process. Education, actually, is a process of transmission of what we consider worthwhile in a way or manner which does not violate the dignity and freedom of the learner. Any process of behavioural change, therefore pass as education. In other words both the 'matter' and 'manner' or the 'what' and, 'how' of education come into reckoning. Propaganda, authoritarian indoctrination of dogmas, conditioning for example may be very effective ways of bringing about behavioural changes but we do not count

them as educative processes although they may have their rightful place in different contexts and different circumstances. Infact if it is education we are talking about we rule out all such procedures which we consider as immoral procedures which do not respect the autonomy of the learner. In short, an educative process is justified both in terms of its ends means. Values enter into education as much in the methods employed as the goals sought. Education ceases to be education if the goals it seeks are not worthy or desirable or if it adopts means that violate human freedom and autonomy. We thus see that values are integrally linked to educational aims content and process.

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Chapter - 2

CONCEPT AND NATURE OF VALUE

*"O God ! It is Thy Light Which is
Prevailing Every Where !
Where, "I See, I Realize Thee !"*

Value are embedded in our very notion of education and in its aims content and process what then, one could very well ask, is the point of 'value education' or its very meaning. In this chapter, an attempt has been made to construct a meaning for 'value education' a meaning which would encompass both its conceptual and operational dimensions and would be in keeping with our philosophical, sociological and psychological understanding of value, education and value development. Towards this end critical inquiry has been made into such aspects as : What is the rationale of value education?

What does value education of an individual involve?

How promotes and development of values and character?
So-on.

It is unthinkable to have education without any kind of values. Values are important if any changes is to be expected in an individual. It is the attitudes and values of individual to themselves to their fellows and to their surroundings. Which determines the decisions they take and activities they conduct. All educational philosophies therefore, essentially stress on values. All education commissions have advocated in-calculation of moral and spiritual values. As suggested "In Learning To Be". The physical, intellectual, emotional and ethical integration of the individual into a complete man is a broad definition of the fundamental aim for education.

The Human values not only provide for postulates along which spiritual evolution is facilitated, but they help us in ushering a new-era transforming the entire socio-political system for the material well being of the society as a whole by broadening our concerns. It is in the practice of human value that a society can lay secure in peace without causing social disintegration and disharmony.

Dr. Radha Krishnan the President of India, who emphasized that "A Civilization is not built with bricks and mortar or steel and machinery, it is built with man, their quality and character." In today society, our concern is with social values. Social values are cultural standards that the general goods deemed desirable for organised social life. These are assumptions of what is right and important for society. They provide the ultimate meaning and legitimacy for social arrangements and social behaviour. They are the abstract sentiments or ideals. An example of an important social value is sentiments or ideals. An example of an important social value is "equality of opportunity". It is widely considered to be a desirable end in itself. The importance of such a value in social life can hardly be exaggerated. A social value differs from individual value.

AN INDIVIDUAL VALUE

These values is enjoyed or sought by the individual for himself-alone. For example: Money, power and prestige are individual values which a man seeks for himself. Even though these values are commonly shared, they do not become social values.

SOCIAL VALUES

These values contains a concern for others welfare. Social values are organised within the personality of the individuals. They regulates his thinking and behaving. The process of socialization aims to includes these values in his personality.

The ethos or fundamental characteristics of any culture are a reflection of its basic value. Thus if the American culture is dominated by a belief in material progress, the Indian culture is marked by spiritualism, the forgetting of self-abandonment of personal, desire and elimination of the ambition. The 'Indian way is different from "The American Way".

VALUE AND EDUCATION : IN RETROSPECT

Values, as we have already discussed, refer to objects that human being consider desirable and worthy of pursuit in their thoughts, feelings and actions. These objects may be material or abstract qualities and states of mind and heart like truthfulness, happiness, peace, justice. In any case they function as ideals and standards that govern human action. Education again, as we have already seen is a process of bringing about desirable changes in the learner in the way he thinks, feels and acts in accordance with the concept of the good life. Further these changes are to be brought about employing such procedures as would not violate, the freedom and autonomy of the learner. In the sense that all organised education is a social process of initiating the learners into a form of life that is considered as desirable to preserve and promote education necessarily involves transmission of values. The different goal and aims of education - (i) development of human resources, pursuit of knowledge, preservation of culture, development of character, promotion of social justice, national cohesion, scientific temper, democracy, secularism and so-on can be considered and so many educational expressions of different aspects of the good life. To realize these aims, we design a curriculum "curriculum and is nothing but a planned and organised collection of desirable experiences -

- (1) Knowledge
- (2) Skills
- (3) Attitudes

Values from out of our accumulated cultural heritage. We, thus see that education in its aims, curriculum and methods, is inseparably bound up with values. Even more, it is through education that society seeks to preserve and promote its values. What then, is the point of value education.

MEANING AND DEFINITION OF HUMAN VALUE

Generally, it is saying that "Human values lead us to get rid of our Tamoguna (Sloth and Anger) so that we can understand the spiritual nature of our being's and RAJOGUNA (Temper and Excitement) so that we can take interest in our spiritual aspects of living "Sattva" helps us in out growing the "Tamo" and "Rajo" gunas and has finally to be out grown in order that we may establish ourselves in

our "Atomic Reality". That we may establish ourselves in our "Atomic Reality".

Guru Nanak condemned all the lower, unethical, immoral and narrow values. He lead the masses to the absolute one i.e. God. The intention is that one should lead a holy and pious life. The highest object of human endeavour is the purity of life. This is attained by virtues like:

- (a) Mercy
- (b) Temperance
- (c) Chasity
- (d) Justice
- (e) Honesty
- (f) Contentment
- (g) Self-discipline and
- (h) Selfless service

In Indian philosophical literature, the earliest conception of man in the 'Rigveda' is that of a way farer (margayayin). S. Radha Krishnan hold the view that in Indian thought this process of the world from the inward is most important. All the Indian schools of thought, except perhaps the Charvakas, exhort man to know this true-self. Even the Charvakas may be said to make the same exhortion, if we consider that, according to him. The self is the physical body.

According to Upanishads "The Man is the soul, mind, life or physical body put together in an integral form."

THE RAMAYANA

The Ramayana envisages a society in which the order of four castes i.e. Varnas and that of the four stages of life (Asharamas) are firmly established. The end which motivate human activities and which every normal human being should strike to attain Purushartha are three in numbers collectively called Tri-Varga i.e.

- (1) Spiritual merit (Dharma)
- (2) Wealth or material advantages and (Artha)
- (3) Gratification of desires (Kama)

BHAGVED GITA

Bhagved Gita attempts to synthesise the different contradictory views on human nature. According to K. Damodaran.

It advocates that "All action are being done by the modes of primordial matter. The fool, by egoism, considers himself to be the doer." All being follow their own nature even the wise man behaves in conformity with his nature.

JAIN

Jain thought places man on the highest pedestal among the soul in bondage. Even Gods cannot attain liberation. They must be born here as human beings before. They can hope to get salvation. Thus in Jainism, man is given the place of importance which is denied even to Gods. The human soul, by its practice of penance, is able to climb up to different stages, becoming mix at every stage till it reaches spiritual perfection and glory. Each individual is the architect of his own spiritual greatness and that the human nature is essentially spiritual.

BUDDHIST

Buddhist belief that all existence is characterized by constant movement and change. Buddhists have made some statements about human conditions, which can be summed up in the Buddhist doctrine of four Noble Truths i.e.

- (1) The existence of suffering
- (2) The desire
- (3) The true nature of self
- (4) Crave of things

It is not found in trying to satisfy are desires and that we gain release from suffering through the noble eightfold path (Astmarga). Which consists of:

- (i) Right understanding
- (ii) Right intention
- (iii) Right speech
- (iv) Right conduct
- (v) Right way of livelihood
- (vi) Right efforts
- (vii) Right mindfulness
- (viii) Right concentration

IN GREEK THOUGHT

Two aspects of human value are emphasized i.e.

- (1) Matter and

(2) Spirit

The spiritual substance is considered superior and all imperfection of human nature are associated with matter. Plato is of the opinion that essential elements of human nature are basically inherited and these are immutable. But this idea is confronted in *Locke's* conception. "The mind of an infant at birth is a *tabula rasa* (clean slate).

Most of the great system of human thought have contained within them some concept of man and his nature. The philosophical image of man in ancient world centred on his divine origin, spirit, mind, virtue etc. The Christian image added:

Sin and love, the control of sinful impulses and the redemption of evil human nature.

Political image of the Renaissance introduced power and will. Economic image in 19th and 20th centuries rationalised man's interest in, property, things, money etc.

In view of the above historicity and social character educational aims stand in need of critical examination in the light of changing social, economic, political, cultural concerns. All this calls for a deliberate thrust on value in our education and moral intense and concerted educational action for the cultivation of values. Hence the need for value education.

MEANING OF THE VALUE

Every aspect of our life has value. In fact, values permeated the whole of human existence and are a major factor in deciding what sort of human being we are every one of us has needed urges and aspirations. Anything that fulfills the needs satisfies the urges and help us in realising the aspiration has value. But value exactly is meant by the term 'value'?

OXFORD dictionary, 'Value' means 'Worth' *Encyclopedia of social - sciences* refers "to values as interest, pleasures, likes, preferences, duties, moral obligations, desires, wants, needs and many other modalities of social orientation."

The word value is derived from the Latin root word "valerie" meaning to be strong and vigorous from historical point of view a value may be defined as a thing which is good. A

widely accepted the concept of value in traditional philosophy is as "Truth Goodness, Beauty." i.e.

INDIAN SCHOOL OF THOUGHT : (ANCIENT)

Indian schools of thought on the concept of value is as follows:

Acc. to Charvaka school, "Value is happiness and happiness is value".

Acc. to Jain, "Value is celibacy ascetism and control of senses.

Acc. to Budhistic view, "Thought Liberation and service of sentiment beings of world is the value.

Acc. to Sankhya Philosophy, "Values are the soul ideals of Viveka, Jnana and Jeevan Mukta.

Acc. to Yoga Darshana, "Realisation of the eight fold path as value.

Acc. to Rigveda, "Value means to makes a man set-reliant and selfless value.

Acc. to Upnishads, "Value is that whose end product is salvation".

INDIAN SCHOOL OF THOUGHT : (MODERN)

Acc. to Mahatma Gandhi, "Value is a process which enable us to realise Satyam, Shivam, Sundram.

Dr. Prem Kripal, "Values may be defined

- (1) What we believe-professed values.
- (2) What we practise-operational values.
- (3) What we learn from experience in order to adapt and renew traditions received from the past-traditional values.

Dr. Prabha Gill and Prof. S.S. Gill, "Value is the process of socialization of an individual which makes him of high thinking and good character by good Karma.

Acc. to Chaman Lal, Durga Dev and Jug Mohan Bhardwaj, "Value is the mutual respect in ideology towards one another in social setting.

Acc. to Prof. R.K. Mukerji, defines values as "Socially approved desires and goals that are internalized through the process of that conditioning, learning or socialization and

that become subjective preferences, standards and aspirations.

Acc. to Author himself, "Value is the quality of anything that renders it desirable of something that is prized, held in respect of esteemed."

Deluded at the agonising situation of deopening of value crisis, Pt. Nehru constituted Sri Prakasa Higher Power Committee to suggest means and measures for the resuscitation of moral and religious education. The committee enjoined the teaching of moral and spiritual values and charted out a concrete programme. The suggestions, however, evoked no enthusiastic response. Increasingly recognising the importance of inculcating necessary moral and spiritual values among the youth. The Kothari commission (1964-66) averred: "modernisation, if it is a living force must drive its strength from the strength of spirit. Knowledge with lack of essential values is dangerous. The weakening of social and moral values in the younger generation is creating many serious social and ethical conflicts. It is, therefore, necessary and urgent to make our education value oriented.

Our National Policy, 1968, calls for an emphasis on the development of science and technology, and the cultivation of moral and social values", so that "Educational system produces young men and women of character and ability committed to national service and development.

WESTERN SCHOOL OF THOUGHT

Rokeach (1973) defines value as an enduring belief, a specific mode of conduct or end state of existence along a continuum of relative importance. "Any conception of human values if it is to be fruitful, it must be able to account for the enduring character of values as well as their changing character. The enduring character of values arises mainly by their initial teaching and learning in isolation from other values. A mode of behaviour or end state is always desirable. The isolated and absolute learning of values or less guarantees their endurance and stability.

According to Kluckohn, "A value is a conception of the desirable and not something 'Merely desired'".

A conception of the desirable seems to be nothing more than a special kind of preference-a preference for one mode

of behaviour over an opposite mode, or a preference for one end state over other end state.

A value is a conception of something that is personally or socially preferable when a person speaks about his values. It can not be assumed that he necessarily intends to apply them differently to apply them differently to young and old, men and women, rich and poor so-on.

Shaver's view, Values are, "Standards and principles for judging worth. They are criteria by which we Judge things like (people objects, ideas, actions and situations); or on the other hand bad, worthless despicable; or of course some where in between these extremes. We may apply our values consciously as a part of the influence of our frame of reference, without our being aware of the standards implied by our decisions".

Robin Williams (1968) has also remarked that a person's values serve as "The criteria or standard in interms of which evaluations are made."

John Dewey, "To value" means primarily to prize, to esteem, to appraise to estimate.

It means the act. of cherishing something, holding it dear and also the act of passing judgement upon the nature and amount of its value as compared with something else."

Ralph Barton Perry defines values as "The relation of object to a valuing subjects." If art of valuing means liking, then value is any object of any interest.

Acc. to Robert Coughlan, "Values have been variously viewed as preferences, criteria, objects and possessions, personality and status characteristics, and state of mind that are absolutes - inherent in objective — present in man and or identical with his behaviour.

Acc. to Cattle, "By value we mean the social, artistic, moral and other standards which the individual would like others and himself to follow."

According to Allport, "A value is a belief upon which a man acts by preference."

Acc. to MacIver in his "The Web of Government" (1947) has used the term "Myth" Where the term "Value" is used. According to him myths are "value — impregnated beliefs

and notions that men hold, that live by or live for". He says that every society is held together by a myth-system and all the relations are myth born and myth-sustained.

D.H. Parker, Values belong wholly to the inner world of mind. The satisfaction of desire is the real value, the thing that serves is only an instrument — A value is always an experience never a thing or an object.

E.S. Brightman, "Brightman remarks, "In the most elementary sense, value means whatever is actually liked, prized, esteemed, desired, approved or enjoyed by anyone at any time. It is the actual experience of enjoying a desired object or activity.

VALUATION OR EVALUATION IS A CONTINUOUS LIFE-PROCESS

Man is a purposive being with an essential nature of approving or disapproving nature, or appreciating or depreciating everything that he sees, does and feels. Everything in life makes its multiple impacts upon man for better or worse. Everyone of us has needs, urges and aspirations. Anything that fulfills the need satisfies the urges and helps us in raising the aspirations, has value. Our conduct and attitude towards objects, ideals and persons depend upon the value that these objects, ideals and persons have for us. Everything, therefore, is of value or disvalue to man and he has been, since the hoary past, making efforts to evaluate as validly and as wisely as he can. Man does this valuation everyday, everyhour's of the day and does it throughout life.

ELEMENTS OF VALUE

In every society some values are prized more highly than others. The members of a simple society generally are closely agreed upon a single set of values, while complex society develop conflicting value system. Society differs in the extent of which their value system are internally consistent and in the extent to which they are conflicting.

Values is based upon the three basis elements which are described as follow:

- (1) It is one of the primary task of education to examine the social relations and processes as valuation

phenomena and establish a principle of unity in the world of human values that are now segregated into various sciences. (R.K. Mukerji)

- (2) Social engineering planned. Social changes depends on value planning.
- (3) They mould the personality of the individual and promote conjunctive (integrative) social process like accommodation, adjustment, co-operation, integration and assimilation etc.

These above elements of values implies in the following manners:

- (1) To describe them as facts or social uniformities.
- (2) To describe them as moral norms or ideals the envisages ideal individuals and ideals social relationship.

VALUES IN NARROW AND WIDE SENSE

In the context of education, value have got narrow meaning and also they have wider meaning. In the narrow sense educational values are coterminous with educational aims.

In the wider sense, however, values influence every aspect of educational process, technique, policy and procedure.

Apart from instructional aims, the questions of teaching method, motivation for learning, the selection of curriculum, the use of text books, the type of discipline, administration and supervision are question of values. There is always some values which arouses, sustains and perpetuates interest in learning particularly things or facts.

Whenever a student shows interest in his assignment. It evidently means that he is conscious of the inherent values of that assignment. If the teacher is interested in his work, it means he value it. Values determine what we should do and how we should do. The choice between two things depends upon the relative value of the things.

We always feel interested in those values, which make a difference in our lives and which we can progressively explore and apprehend. The realisation of values stimulates us to make efforts. The values which retain the sap of flexibility have sufficient vitality to survive in this constantly evolving world. Dynamism of thought will constantly demand a re-evaluation and reinterpretation of values. It is Well said, "New

occasions teach new duties, times makes ancient good uncouth."

OBJECTIVE OF THE VALUE EDUCATION

- (1) To kindle the more land aesthetic sensibility of children through exposure to appropriate objects, events and experiences.
- (2) To a enhance of awareness and sensitivity to moral aspects of major issues and concerns of modern like poverty, illiteracy, human rights, environment, population, peace etc.
- (3) To develop the ability to reflect with an open mind on the moral dimensions of contemporary social events and incidents of every occurrence.
- (4) To help students understand and appreciate the value of democracy, secularism, social justice, scientific temper and other values supportive of social cohesion and National unity.
- (5) To enable students to develop a concern for and commitment of these values.
- (6) To provide appropriate opportunities for students to practise and live by these values.
- (7) A dedication to uphold the integrity and honour, and foster the development of the country.
- (8) Promotion of international understanding.

Inculcation of basic human values of love, truth, non-violence, co-existence, co-operation, critical thinking and scientific temper must be emphasised as pointed in the new National Policy of Education *1986).

At present when social 'moral' cultural and spiritual values are disintegrating, when religion is loosing its hold, when power and knowledge are being misused for vested interests, when nations do not trust one another, when black marketing, corruption, barbaism, undiscipline and violence are fast spreading, it is essential that education should be value-oriented. Only value-oriented education can promote individual and social welfare, love, peace, good will and understanding.

The political tension at present time is mainly due to the fact that knowledge has increased but morality has lagged

behind. Morality in the form of truth, righteousness and non-violence is the only balm which can heal the wounds of humanity. It is value-oriented education which would impel man to utilize atomic energy for the betterment of humanity rather than destruction. It is the task of education to develop, preach and practice social, moral and spiritual values, as these values are the greatest unifying force in life.

PRINCIPLES OF VALUES

1. Preference for intrinsic values. Intrinsic values are to be preferred to those that are extrinsic. We have stated that the bodily, economic and recreational values are chiefly instrumental, since they are good in so far as they contribute to the satisfaction of the bodily self. The values of association and character are on slightly higher plane, because they are both of extrinsic and intrinsic value. They satisfy the social self. But in relation to spiritual values of beauty, goodness and religion, they are decidedly of subordinate position. The spiritual values satisfy the higher self. They occupy the highest position in the scale of human values by virtue of their character as being intrinsic.

2. Preference for permanent values. Permanent values are to be preferred to those that are transitory values. The bodily, economic and recreational values afford us transitory pleasures. We know that sensuous pleasures are relative and limited. They are always preceded by pain. I take pleasure in a well-prepared dish because I have already experienced pain of hunger. As soon as hunger is satisfied, I become, temporarily atleast, averse to taking more of it, since the pleasure which I obtained in taking the dish on the previous occasion, vanished soon after. I want similar type of pleasures again and again. Thus sensuous pleasures are transient, pleasures of association and character are relatively more permanent and enduring. As compared with the pleasures of association and character the values of beauty, goodness and religion are more enduring; they bring more enduring pleasure.

3. Preference for productive values. Productive values are to be preferred to those are non-productive. The extrinsic values (instrumental values) — economic, bodily and recreational — are not as productive as other intrinsic values, such as values of beauty, religion etc. The intrinsic values

enrich the self, harmony and peace. They take the self towards elevation. While the extrinsic values are exhausted in the process of being used, the spiritual values of knowledge, art, religion etc. are not subject to this process of exhaustion. To share these things with others does not mean the deprivation and impoverishment of one's own self. The enjoyment of such things is not confined to the individual alone but extends to others as well. The more extensive and universal they are, the more productive they tend to become.

From the above discussion, it is clear that the bodily and economic values are subordinate to the higher values of association and character — which in turn are subordinate to the still higher and nobler values of knowledge, beauty, moral goodness, virtue and religion. A good and attractive character, sentiments of association and brotherhood between men and men — of whatever, religion, colour or creed they are — values of greater worth, more permanent and more productive of new values that are bodily and economic values. But they must rank lower than the value of truth, beauty, goodness and religion. Spiritual values got a position which is unparalleled in all respects.

EDUCATIONAL VALUES AS DETERMINANTS OF EDUCATIONAL AIMS

Educational aims are determined by educational values. As are the values, so shall be the aims of education. In other words educational values take the form of educational aims. In this process of transformation we have to depend upon some bases which according to *J.S. Brubacher* are :

1. Historical analysis
2. Scientific analysis of current life
3. Activity analysis of child and adults
4. Psychological analysis of human nature
5. Job analysis
6. Personal opinion
7. General opinion and
8. Philosopher's opinion.

It should be noted that philosopher's opinion regarded as the most important base for the determination of educational aims. This is because all other bases conditioned by time, place, circumstances and situations while the views of

philosophers are relatively permanent for all times and places and in addition can point out towards directions of reform and modification of the prevalent aims. But different philosophers emphasize different values. Educational aims depend on and are based upon educational values. Educationists have divided these aims into two categories :

1. General and ultimate aims, and
2. Specific and related aims.

1. General and ultimate aims. General and ultimate aims of education are formed on the basis of natural and intrinsic values of life. For example, if the aim of education is self-realization, then the first step towards its attainment will be to understand the nature of the child and to know well his basic tendencies, capacities and abilities. After this educational activities and programmes should be so organised that the basic capacities and abilities are developed to the fullest extent and the child is able to realize his self completely. In short ultimate aims are determined on the natural and essential basis of intrinsic values.

2. Specific and immediate aims. Specific and immediate aims of education are determined on the basis of instrumental values. Though the general and ultimate aims of education possess an all pervading importance, yet the teacher should try to break up a general aim into subsidiary aims which are quite specific, clear and definite. This will make an educational process very effective and purposeful. For example, according to *Herbert Spencer*, 'Complete Living' is the ultimate aim of education. To realize this aim of 'Complete Living', the National Education Association of America has divided this aim into seven specific aims of education as under:

- (i) Health aim
- (ii) Northy home membership aim
- (iii) Civic function aim
- (iv) Vocation aim
- (v) Ethical character aim
- (vi) Worthy use of leisure time aim and
- (vii) Command of fundamental processes notably the three R's aim.'

The above discussion clearly indicates that the ultimate

aim of education is 'Self-realization'. All the subsidiary specific aims contribute towards its realization to the fullest possible extent.

AIMS OF THE VALUE EDUCATION

Guru Nanak found the highest good of man in spiritual perfection, in nobility of heart and mind, in love of all that is great and good, in the acceptance of duty, in strenuous honest labour, in earnest longing for truth and in appreciation and development of higher values of life. These ideals of human life are reflected to their aims of education which are as under.

- (1) Individual Aims
- (2) Social Aims
- (3) Criterion for evaluation

(A) INDIVIDUAL AIMS

Individual aims of value education consist the following major important aspect in the development of human life.

(a) Spiritual Development

Nanak wanted education to prepare man for "Mukti" (Salvation) 'JUGTI' (Art of Life) "Tripti" (satisfaction of life or self-fulfillment) and "Bhakti" (Joy of life). He wanted man to live happily and to earn heavenly bliss for Nanak human life is very important and one should for make the best use of it by developing it in the right direction and enjoying its fruit.

(b) Spiritual Emanicipation

Idealism believes that there is Divine Spark in man.

According to Froebell, "All creatives have one function only to express the spiritual, the Divine that slumbers in them. They aim of education accordingly consists solely in so treating man as to awaken in him spiritually his spiritual nature."

Froebell again said, "It is the special destiny and life work of all things to unhold their essence, hence their Divine being, and therefore, the Divine unity itself to reveal God in their external and transient being. It is the special destiny and life work of man and therefore of God as an intelligent and rational being to become fully, vividly and clearly conscious of his essence of the divine effluence in him."

For the idealists the aim of education is the eternal process

of superior adjustment of the physically and mentally developed free conscious human being to God as manifested in the intellectual, emotional and volitional environments of man.

It is infact, in the revelation of God that many aims i.e. religions, moral, spiritual, aesthetic and human are combined in a harmonious way. However, the fact remains that spiritual aim is always associated with truthful living which obviously points to the moral and ethical aims of education also.

(c) Self-Realisation

Bible lays down God made man in His own image. Since man is the fraction of God. So he is divine from within. Thus self-realisation implies God realisation. But our conscience has been blackened with sins or by the filth of our past deeds in the life and previous ones. We therefore, cannot directly conceive the divine command. Our mind have gone, out of tune with the infinite in order to realize, the concept of "command" one must approach the "Divine Master" who is pure in heart, sinless by nature, clear of conscience and has realised oneness with the Lord.

(d) Character Formation

In the present time it has become more important for educational policy formation that education to be value oriented. It is the need of the hours. Infact the need of intellectual development is ethical education which leads us beyond intellectual development.

In the present system of Indian education, spiritual education is not a part of it. The result is that our society is not providing to be cultured and refined personality. It has been corrupted by the politicians, who no-doubt with their intelligence are in a position to create an illusion of honesty but are not so in reality. The result is that total atmosphere is polluted and the common man is being exploited.

In India, the political game is unethical for the sake of votes, not to talk individual even communities are defomed and sacrificed. Our great saints like Nanak, Gandhi and Tilak wanted the nation should modify the behaviour and should improve upon mode of living.

Nanak says, "Truth is higher, and higher, still is the life

lived in Truth," and further he says, "Holy men are good without bathing, a thief is always a thief whether he bathe or not."

(e) Religious and Moral Education

It has been advocated by the great philosopher like Mahatma Gandhi, Plato, Nanak, Nehru and Tilak that the people to be social and to earn honestly and also help the needy one. Great educationist condemned all the lower, unethical, immoral and narrow values. They lead the masses to the absolute one i.e. God. The intention is that one should lead a holy and pious life. The highest object of human endeavour is the purity of life. This is attained by virtues like mercy, temperance, chasity, justice, honesty, contentment, self-discipline and selfless service. They laid stress on the virtue.

(f) Humility

It has considered that humility the worthiest of all the virtues. It is the natural fruit of revelation of God. Humility is the victory of truth in character. A man who is humble, himself is exalted in the spirit and thus he establishes communion with God.

(g) Simplicity

Simplicity is the another characterstic of a good character and harmonised personality. The supreme excellence in character, in manners and in style can be possessed by simplicity. It is the result of profound thinking.

If a man grind his corn with the sweat of his brow and the blanket of his body is contented he is closer to the almighty. A satisfied mind in better than in the possession of kingdom without inner peace. A man can be crowned with simplicity and his manners, habits and actions become worthy of respect.

(h) Honesty

Honesty consists of charity fidelity is one's relationships with others and freedom from deceit and other tendencies. It involves truthfulness and benevolence as by deceitfulness, one cannot be honest. A good religious minded person should avoid to speak ill of others. Sweetness in talk always gives pleasure to the man.

(i) Restraint on Passions and Lust for Money

Passion is a great mover and spring of soul. Passion can direct the human energy both to good and evil directions, one way of employing passions in the service of good life, one can get prolific results. By controlling bad passions, praise worthy outcomes can be achieved. One who has conquered his evil instincts frees himself from the five deadly sins. Such a person is one in millions.

Restraint on passions or sublimation of instincts is possible by developing devotion towards God for the attainment of real contentment. The richer or capitalists suck the blood of the poor and the weak by one way or the other. Thus they creat a gulf between the rich and the poor.

(j) Purity and Cleanliness

Value education laid emphasis on purity and cleanliness of body and thought. It is one of the cardinal points of value teachings that man should keep his body neat, clean and pure. The Guru did not imply the establishment and adoration of body with scents and other decorative things, but he laid stress on the purity of mind, heart and body. Nanak gave importance to purity and cleanliness of body, mind and heart.

One who is free from attachment and egoism and is acting with perserverance and self-reliance, unaffected by success or failure, is called "pure".

Idealists believe that education is not simply growing. It is growing towards a goal i.e. realisation of values and visualise the spiritual order of the universe. Education in the final analysis is the building of humanity in the image of divinity. The aim of development of man is self directed striving after a form to which he has inherent impulse. Recognising the immense potentialities of a man. The idealists aim at full realisation of these potentialities to enable him to become his highest and truest self.

(l) Motivation

The achievement of motivation in the process of education in a different way than what it is thought i.e., initiation and direction of activity or to the factors which energies the individual's activity. In modern times, the emphasis is to make things interesting. Accordingly, in the process of education

first of all the emotions are trained and then the intellect is sharpened. It is felt that the spiritual development will take care of itself automatically. The process is : Emotional Development — Intellectual Development — Spiritual Development.

It is held the opinion that by bringing faith in him (God). First of all spirit is developed, this leads to the development of emotions and ultimately the intellect is sharpened.

In the present system of Indian educational process, the intellect is developed first, without putting much emphasis upon cultivating spiritual, moral and ethical aspects of the personality. There is need to find ways and means to motivate in a way that spirit should be a priori to emotion.

(m) Intellectual Development

Education should provide intellectual food and nourishment. The constant curiosity and alertness of the mind, emancipation of the intellect from inertia and goods habits should constitute the real element in the intellectual make up of an individual. It is only with the help of knowledge that a man is able to discriminate between good and bad, right and wrong. It is with it that he shuns evil and follows the virtuous path.

Education is considered essential for enlightenment of mind and soul. Avidha (ignorance and illiteracy) is the root of the evils, as with the appearance of sun, the moon disappears so with the attainment of knowledge the ignorance it dispelled. The lamp of wisdom burns steadily when it is fed by the oil of essence of knowledge. Just as darkness disappears as the lamp is lighted, similarly the acquisition of knowledge removes ignorance..

(n) Education and Book Learning

It is the function of education to teach how to be humble as humility leads to self-realisation. The real educated man is one who realises God in every human being. A person who has love for Maya is not an educated one.

(o) Service

The self realisation is not to be achieved by becoming self centred or an isolated person. But self-realisation must be achieved in social context. Truth of life can be established

and affirmed only in the context of the society. Thus, the first step on the path of self-realisation is to be useful to others and render them selfless service. "The service of the people is the service of God". And it is through service that love is realised.

In the long run it prepared the human beings for the service of the whole mankind. Seva is the prerequisite for the achievement of charpadarath i.e. Dharma, Arth, Kam and Mokash.

(B) SOCIAL AIMS

The individual is regarded as endowed with a social nature; he is social by instinct. An individual seems everywhere and always to be caught up in an intricate web of social relations without them the newborn baby would almost perish. The social process and the educational process are essentially one and the same. Curriculum is the social stuff out of which the individual realizes itself.

Narrow Interpretation of Social Aim of Education

The protagonists of this view think that state is an 'idealized metaphysical entity over and above the individual citizen, superior in every way' hence the individual exists for the society. It is therefore the State that should decide the aim, mode and type of education or training which an individual should receive for its welfare. The Spartan system of education in ancient times and the Nazi system of the recent past reflect this tendency. Undoubtedly such notions played a major role in world conflicts which led to the Two World Wars in 1914 and 1939.

Broader Interpretation of the Social Aim of Education

The social aim of education finds expression in such concepts as 'education for social service', 'education for citizenship' education for social efficiency'.

Social aim of education has been stressed upon by the following educators:-

1. The primary purpose of the public schools is development of effective citizens-citizens who uphold American ideals and who act in accordance with the social and moral standards that characterize democracy. (American

Association of School Administrators. Imperatives in Education. Washington, D.C., the Association 1966, p. 105).

2. The basic purpose of the school is to develop in all people the skills, understanding, beliefs, and commitments necessary for government of and by the people. (*Ibid.*, p. 170).

3. The large function of education is to realize the ideals of manhood and the kinds of relationship between man that it cherishes (Hobert W. Burns "Brameld's Reconstructionism Reviewed" *Phi Delta Kappan* 47 (3); 148 November 1965.

4. The distinctive function of education must inevitably involve the giving of direction to the social reconstruction that we so desperately need if we are going to solve our social problems and realize our ideals. (*Ibid.*, p. 148)

5. Education means culture which every generation purposely gives to its successors in order to qualify, to keep and to improve the level attained — *Brown, F.J.*

6. The teacher's aim is not to educate his pupils in the abstract, but for life in any existing society—*Bruebacker, J.S.*

7. Education is the process of reconstruction or reconstitution of experience, giving it a more socialized value through the medium of increased social efficiency. — *Dewey*

8. Education cannot be considered is isolation or planned in a vacuum. It has to be used as a powerful instrument of social, economic and political change and will, therefore, have to be related to the long-term national aspirations, the programmes of national Development in which the country is engaged and the difficult short-term problem it is called upon to face. — *Education Commission 1964-66.*

9. Education is an attempt on the part of the adult members of the human society to shape the development of the coming generation in accordance with ideals of life.

— *James, Welton.*

10. An adequate educational programme will thus be concerned to help each individual child grow up from his state of initial dependence into full participation in the richest available group life including in a democratic country a full share in the active management of group affairs. Such an adequate programme will besides go on further to an active

effort to improve the group culture.

— Kilpatrick, William.

11. True education involves three things—a sincere appreciation of the social and cultural achievements of one's country, a readiness to recognize its weaknesses frankly and to wish for their eradication and an earnest resolve to serve it to the best of one's ability, harmonizing and subordinating individual interests to broader national interests. The school must address itself to building up this rich, threefold concept of patriotism.

— Secondary Education Commission 1952-53.

Why Social Aim in Value Education

1. Social aim has been stressed as the supporters of this aim believe that an individual cannot live and develop in isolation from society. Raymont says that the isolated individual is "a figment of the imagination". The individual being a social animal, will be moulded to the needs of the society. The individual will develop through social contacts.

2. According to John Dewey, social aim in education is stressed as education should make each individual socially efficient and this social efficiency must be achieved by the positive use of individuals. A socially efficient individual is not a drag or parasite on society or on any individual. A socially efficient individual is able to earn his livelihood. He also conforms to moral and social standards of conduct.

3. Gandhiji formulated the basic scheme with the objective of making people realize that education was not merely for the benefit of the individual but for the needs of a predominantly rural and agrarian population.

Limitations of Social Aim in Value Education

1. Social aim of education envisages the individual as a non-entity and leaves little scope for his personality and unique characteristics to flourish.

2. Aggression and violence against neighbouring countries have resulted in educational aims of this type. Militant nationalism "my country, right or wrong", are attitudes which may develop in tender minds.

3. In recent years there has been a tendency in Western

countries among the young people to rebel against the cult of 'social efficiency'. Many students prefer the development and growth of individuality and would want to give up the struggle for social efficiency.

Definitions which Stress Individual and Social Objective of Education

1. Education is that which increases our ability to enjoy more things more to live more richly, more creatively, and in greater harmony with ourselves, our environment, and our fellowmen. (Therefore O. Yntema. *The Enrichment of Man*. The Benjamin Fairless Memorial Lecture, given at Carnegie Institute of Technology 1965 p. 47).

2. The main objectives of general education should be two fold: first to help the student those qualities and abilities that will serve him and the community well, no matter what his calling or status in life: and second to foster in him those interests and abilities that will enable him to continue to grow — to learn by himself and in whatever joint activity he may be engaged. (10. *Ibid.*, p. 55)

3. The goals are to enable each child to play a constructive respected role in society and to lead a life which to him will be satisfying. (Educational Policies Commission, American Education and the Search for Equal Opportunity, Washington, D.C. National Education Association, 1965, p. 17).

Social and Individual Purposes of Education Not In-compatible

'Social purpose of education and 'individual purpose' of education are not incompatible terms. The Education Commission 1964-66 has explained the position as, "One of the important principles to be emphasized in the socialistic pattern of society which the national desires to create is that individual fulfilment will come, not through selfish and narrow loyalties to personal or group interests but through the dedication of all to the wider loyalties of national development in all its parametérns."

According to Ross, "Individuality is of no value and personality is a meaningless term apart from the social environment in which they are developed and made manifest. Self-realization can be achieved only through social service and social ideas of real value can come into being only through

free individuals who have developed valuable individuality. The circle cannot be broken."

The individual and the society, both be regarded as realities, neither of the two being absolutely independent of the other. Instead of being regarded as isolated entities, the individual and the society should be considered as functionally related to each other. The individual acting on the society, and the society reacting on the individual. The individual is the product of society which the society in its own turn finds its advancement in the development of its individuals members. In the words of John Adam, "Individuality required a social medium to grow. Without social contacts we are not human."

(C) CRITERION FOR EVALUATION

*As it is rightly said, "He whom,
Himself causes to understand."*

*Understand Him (God). Whom the
God Himself gives knowledge he comes
to know every thing".*

So the criterion for evaluation is the process of education that one lives a wordly life, earn his bread by the dint of sweet, brings faith in the God and leads a pious life and while discriminating between the good and the evil, he paves his way to be one with Him. So, a man should perform good acts so as to obtain good acts so as to obtain goods fruit.

APPROACHES TO VALUE

For a long time values were approached philosophically. It was as a result of meditation and reflection that the philosophers of yore determined the values. With the advent of scientific age in the 19th century. Scientific researches influenced every aspect of life and the process of thinking. The methods and techniques of science began to be applied and as a result there of the values were approached scientifically. In the domain of education, the psychological researchers shed new light on the uniqueness of human nature. This had great impact on the formulation of values. Believing the method of verification and experimentation, the scientists did not accept the values propounded by philosophers, since the philosophers values were the result

of speculation, the scientists considered them hypothetical. They devised their own methods to determine the reliability and the objectivity of the values. Some of the scientists arrived at values by having the consensus of the opinions of experts on the matter. Some made job-analysis of the activities of life and deduced the values thereof. A set of scientists took those things as values of education which occurred most frequently in education. Still another class of scientists considered values as coterminous with human desires.

Two short-comings in the scientific approach to values can not be denied. One this approach gave us 'what is desired' and not 'what ought to be desired'. The question of "ought" has to be answered by philosophic approach. Two while the results of scientific methods are made reliable, objective, valid and hence dependable but as against philosophic method they deal with controlled situation and as such are exclusive, while the approach of philosophy is all inclusive, taking into consideration all variables. It is true that there is subjectivity in philosophical approach, but there is more adequacy and comprehensiveness in this approach as compared to scientific approach. This impact of scientific investigation has in no way eliminated the philosophers from the scene. Philosopher becomes indispensable to answer some of the problems raised as a result of scientific investigation. For example, psychological researches have given us the differential nature of human beings. How should the individual differences be treated? Scientists can't suggest solutions. The philosophers would treat? Scientists can't suggest solutions. The philosophers would.

Approach to values may be subjective or internal or it may be objective or external. When a person projects its own feelings in judging an act, an object or a person, his evaluation may be called subjective or internal subjective value can be said to have been tempered with personal feelings and experiences.

When value judgements are not influenced by personal thinkings, feelings, experiences, desires and prejudices then value are called objective or external. Believes in external values maintain that values pre-exist like the laws of nature. Instead the value may be influenced by one's desires and experiences, the desires are aroused by values and the

experiences are the outcomes of values. They say that value inheres every form or shape and in the universe as a whole. There is a school of thought which argues that subjectivity or objectivities of values is not exclusive. Value is the outcome of the relation between the subject and the object. It is the result of interaction of the living organism and his environment or circumstances. Values judgement depends upon the way the valuer sees its valuableness. Individuality is both the locus and the measure of value". For example, asking children to learn a classical language, subjectively seen the children and their parents do not see any value in studying the classical language. Objectively the value of studying a classical language lies in the mental discipline and culture awareness that it creates.

Values can be justified on two counts-absolute values (called categorical imperatives of Kant) having appeal to the good and the right and comparative values having appeal to the better of the alternatives. The educational institutions based on a philosophy of generic values includes in their learning experiences 'good' and 'variable' values. The educational institutions based on a theory of relative values concern themselves mainly with better values than are already existing, known and involved in a particular learning situation. One thing is sure that values have to remain flexible and constantly under examination as their relatively changes in the evolving world. New occasions demand new obligations not only values change according to circumstances but social values have to be adjusted in the context of social demands, usages, customs and practices. Every child and adults is interested in asserting and maintaining his values. But some adjustment is necessary to accommodate the urges of one another. For example, if the child wishes to realise his own value, it is also his duty to behave in a manner that adults also must realise their values.

In the field of education although the dominant values of the teacher result from the intensity and enduring nature of his interest and desire that causes him to prefer something over the other, the teacher cannot forget that he is surrounded by culturally determined values which through tradition, custom, law and habitual practice influence his decisions of value. Somethings it so happens that in many

areas of possible choice the evaluative standards of the society are so strongly felt that teacher may not be aware of alternatives and never question the course laid out for him by traditional customs or belief. While the nature of values can be discussed generally and reasonably objectively as they are identified by kind, such as moral or intellectual or depend upon the biological and social needs of men, the relative importance of educational values tends to be culturally inner directed. They are whether in aim, direction or in school discipline, to a large extent responsive to formalised cultural evaluation. In this way either social value or intellectual or mental values may give direction or focus to an educational programme. What thing is of more or less, value is most discernable as it is shown in human experience.

IMPORTANCE OF VALUES

The values of a society are important, because they influence the content of its norms. If a society values education highly, its norms will make provision for mass schooling. If it values monogamy, its norms will not permit people to marry more than one partner at a time. In principle at least, all norms can be traced to a basic-value.

It is quite impossible to assess the relevance of particular values or systems of value to particular social — relationships systems of relationships. Until the values have been understood in themselves. That is without prejudging their sociological significance.

Finally it should be interesting to know with more precision, how values spring up and evolve, how they reach a crisis. Alain-Tourraine proposes a method which he calls "Actionist Analysis". In order to explain how the values appears, express themselves, entail, the adherence or there fusil of the social body. In this analysis *Tourraine* extends to the social movements a privileged place. They are those, indeed, which contribute the most, according to him, to form the new values and to spread them.

Lastly, it may be stressed that the teachers, the educational workers, the educators, the supervisors, the administrators and above all the parents must try their best to promote value oriented education.

NATURE OF VALUES

The term value stand for "Intrinsic worth" whatever is actually liked prized, esteemed, desired, approved or enjoyed by anyone is valuable. An inter-dependent, accepted and consistent set of values is called "Value system".

How many values are there? What values are important? which values take secondary position? These questions have provoked unending debate on the number and nature of values among the axiologist. Educators, sociologists and thoughtful laity. The number of values ranges from 3 to 83 (reportedly listed by N.C.E.R.T.). Broadly speaking the entire gamut of values may be classified into two types:

1. The eternal, absolute or root values and
 2. Secondly the temporal and Mundane values.
- (i) Root Values. Moral and spiritual values are root values. Which take us out of ourselves and inspire us to be good and to do good to others.

(ii) The Mundane Value is the Contextual Values. Like

- (1) Social
- (2) Cultural
- (3) Economic etc.

As it has been described by sai commission.

There are five values

- (1) Truth
- (2) Dharma.
- (3) Peace of Mind
- (4) Love
- (5) Non-violence

Man values education is a sacred triangle, where education is vital medium to imbibe, foster and perpetuate values in man while teaching of facts make man wise. The teaching of values makes him truly human. Education is capable of developing strong and abiding values.

Everywhere and at all times, education has been built on value system, conducive to all the development of :

- (1) Physical
- (2) Intellectual
- (3) Moral and
- (4) Spiritual life

It activates the latent capacities of the individual enabling him recognise 'Truth, duty and goodness'. It transforms man from animal, man to authentic and autonomous human being conscious of his role play. It seeks to secure for him, the thing and activities which are good instead of bad, right instead of wrong and satisfying instead of annoying. The hall marks of his personality are self-determination, self-realisation, self-integration, social adjustment, economic. Self-reliance and moral and spiritual attitude towards others.

Education by the training mind and soul, gives the young intellectual wisdom and practical power, develops fearlessness of mind, strength of conscience and integrity of purpose.

Today youth are faced with several hang-up and are suffering from prejudices of class and caste divisions, corrupting influences of money and power, open defiance in social chaos and libertarian ideas eating into the sanctity of family relation-ship.

Value oriented education will make them aware of the implication of these tensions and creat in them resistance of mind to fight these and lead a life of mental peace.

As there are theories of values which is helps to inculcating the human values in their educational context are mainly three. They are :

1. Cognitive development theory.
2. Social fearing theory.
3. Psychoanalytic theory.

It is generally agreed that main function of education is to promote a balanced development of physical, mental, social, moral and spiritual aspects of the education. In order to produce balanced citizens who strive to promote social welfare and progress. Education in the context of social change is not only to impart information and to teach skills to the educands, but also to inculcate the values of humanism, democracy, socialism, secularism and national integration.

This is necessary for the realisation of our national objectives of building a democratic and just social order based on — 1. equality, 2. social justice, 3. fraternity and freedom.

Several education in India and abroad have stressed the

importance of promoting values through education. Which is facing the crisis of character in different aspects of life.

Radha Krishanan Commission 1949 held the view that in addition to the search for the truth through scientific and scholarly pursuits, an important task of education is concern with values.

The inseparable link between education and values is evident in nature and aim of education. The primary task of education is the creative extension of knowledge. But it is not the total task. The educator's task is a wholistic task. One can not say to the students that he will take care only of their minds.

Young people at their schools and universities should be given and understanding of moral and spiritual values.

It is the business of education to impart and integrated view of life. If education has a relationship with the meaning of life, then a proper value orientations of education becomes imperative.

THE SCOPE OF VALUE EDUCATION IN SCHOOL

In the light of the analysis of the social context of the Indian school system, one has to taken a realistic view of the school as a training ground for values. Views with regards to the role of the school as an agent of value education range from a total scepticism to highly optimistic views responding great confidence in teachers and educational institutions as value developers. Clearly taking such extreme stances won't help us. Denying any positive role at all to schools is especially unacceptable in the present social context characterised by rapid changes and replacement of old values by new ones.

A more helpful and positive approach to the question would be to consider precisely. What kind of value education will be possible in schools? Which are formal institutions of learning managed by professional teachers operating under a rigid structure and working to a set schedule. In other words, what exactly in the nature and scope of value education that the school can effectively provide?

In its full range of meaning, value education includes developing the appropriate sensibilities — moral, aesthetic, cultural and spiritual, ability to make proper value judgments and choose among competing values, internalise and

realise them in one's life. The mosaic of value learning thus spans the entire domain of learning, cognitive, affective psychomotor and includes knowledge, understanding and appreciation of our cultural, moral, aesthetic and spiritual values, education of the feelings and the development of character. It would be simplistic to identify value education with only one of its many aspects or to expect schools to contribute towards all its objectives with equal force and effectiveness. Schools by virtue of their institutional nature are eminently suited to contribute to some aspects of value development and are severely limited in relation to others. This feature of schools should not be lost sight of :

An Illustration

Let us illustrate a specific obligation of the school in the area of value education with reference to certain changes taking place in our society. It is common knowledge that social policies and action directed at social reforms many a time give rise to situations of conflict of interests between the home and other social institutions. The home which has a vested interest in such actions naturally will not be in a position to develop in their children an objective outlook in dealing with their moral aspects. Take, for example, the topical social issue relating to the provision of equality of opportunity in various spheres to the socially and economically disadvantaged population group in our society. Pursuit of a goal like social justice for all calls for acceptance of moral responsibility by all sections of the people and a certain amount of sacrifice on the part of those who are not placed badly placed in life. It calls for the development of the society as a whole is linked with the uplift of the disadvantaged majority. It further calls for a deep moral perception of the issues involved in the several affirmative actions launched by the state for the benefit of the under — privileged like reservations for job and admissions into institutions of the higher learning, compensatory educational programmes, adoption of the principles of positive and protective discrimination in dealing with problems, and so on.

'Drawing attention to the moral issues involved in dealing with the problems of the socially, culturally and economically disadvantage is just the kind of task that can be (and has to

be) taken up by schools. The schools should involve the learners in thinking about questions like : Is it right for the society to ignore the cultural, social and economic disadvantage suffered by certain groups of people and treat them on par with the not-so-unfortunate others without giving them special protection? Is it right for the privileged sections to continue to come all opportunities be they for jobs or for seats in educational institutions on the ground that they possess merit? Is it right for the society to strive for the good of a few at the expense of the suffering masses? The purpose of such involvement would be to develop in the students an objective and impartial outlook based on critical reflection on these issues. Such a task cannot be undertaken by the home or the family involved as it is directly in these problems. A merited boy coming from an advantaged home who has failed to get a job despite his possessing merit because the post is reserved for the disadvantaged group would naturally be reacting emotionally towards his misfortune and so does his family. It would be unrealistic to expect the home to draw attention to the moral dimensions of the problem. The emotional involvement in the failure of the boy and his whole family and the narrow sectarian interests of the family make it virtually impossible for it to look at the moral aspects of the issue. It is only in the de-personalised atmosphere of the school that such a responsibility can be taken up. Here is a very critical example of a moralising situation which is particularly suited to the school's role.

To cite another example, take the case of student indiscipline and especially the kinds of protests which students resort to when they fight for or against a principle or practice. Violence in several forms — stone — throwing, looting, arson, destruction of public property — has become a common feature of student agitations and responsible citizenry just cannot ignore this phenomenon. What makes it a moral issue is the fact that honest dissent and its expression are constitutive aspects of a vibrant democratic society. The problem boils down to this. On the one hand we wish to encourage the youth to fight against social injustices of different kinds and on the other hand, we do not want them to violate social norms while doing so. Every more important is the requirement that the issue at stake should themselves be substantive and worth fighting for (or against)

derive from universalistic perceptions and also from contemporary social and national concerns are :

1. Democracy
2. Social Justice
3. Social cohesion and National unity
4. Scientific temper
5. Our cultural heritage
6. Gender equality
7. Environment
8. Secularism
9. Population and quality of life
10. Peace

In keeping with its comprehensive nature, value education involves adoption of a wide range of methods and strategies as are appropriate to develop knowledge, educate feeling and character of the learners. The method and strategies include :

1. (a) Reading activities
(b) Listening
(c) Discussion Activities
2. (a) Dealing with value dilemmas and
(b) Dealing with value clarification
3. (a) Visual and multi-sensory experiences
4. (a) Enacting
(b) Modelling
(c) Role-play type activities
5. (a) Learn by living type activities.

Value education is not to be looked upon as an activity that is different from or additional to the other professional activities of a teacher. All teachers are value educators as well.

The curriculum, Co.-curriculum, hidden — curriculum, the school atmosphere and the teacher act as the sources for value education. It is not a matter of absolute necessity that there should be a course in value education to provide value education. Value education can be effectively provided through making suitable adjustments in the regular curriculum itself like integration, infusion and enrichment.

CHAPTER - 3

THE NEED FOR INCULCATION OF VALUES

INTRODUCTION

The main function of education is the development of an all round and well balanced personality of the students. But now a days more emphasis is unduly laid on knowledge based and information oriented education, which takes care of only the intellectual development of the child. Consequently, the other aspects of their personality like physical, emotional, social and spiritual, are not properly developed by providing for the growth of attitudes, habits, values, skills and interests among the pupils. Our country is under going radical social changes. So the students who are the future citizens have to be trained to respond to and adjust with these social changes satisfactory by equipping them with desirable skills and valued. The modern India has been committed to the guiding principles of socialism, secularism, democracy, national integration and so on. These guiding principles should be emphasised in the educational system and suitable values are to be inculcated in the pupil for promoting equality, social justice, national cohesion and democratic citizenship. With these aims in view, radical reforms in the present lop-sided education are to be introduced and all attempt need to be made for developing well integrated personalities of our individuals. Hence, the need inculcating desirable values is felt more important than teaching of many subjects or more knowledge at present. Modern age of science and technology has created certain evils like industrialism, mechanism. In spite spectacular achievements in science, man is not happy and contented. Powerful tools of destruction like atom bombs, hydrogen bombs are in the possession of mankind. The world

has already experienced the horrors of modern wars. During the world wars I and II. It has been the victim of passions and evils like violence, jealousy, national superiority, and arrogance. That is why, in spite of wonderful scientific achievements, the world is a place of violence, gloom and unease. In the midst of material prosperity, a large section of the humanity is under the grip of poverty, immortality and corruption. Thus man has been the monarch of the entire world and aspirant of controlling the whole universe, but he is still the slave of many undesirable passions and tied to his own place, region or country. Such unsatisfactory situations have arisen due to crises of values and character. There is no harmony between the inner and outer self, between the man and between one place and another. Everywhere, there is a feeling of emptiness, dreariness and meaninglessness. Hence, the modern poet T.S. Eliot has called this world: "Waste Land" where men are spiritually dead in the midst of unparalleled material progress and miraculous scientific achievements. Now the questions arise : what is the remedy of all these ills? How can international peace and harmony be promoted? How can mankind live in unity amid diversities? How can social justice and fellow feeling be ensured in the modern world? How can mankind carve out for itself a preferred future of peace and prosperity? Inculcation of desirable values in the pupils is felt essential for finding out answer to the above problems. Mankind has ample choices. But the future of the human society depends on the judgement of choices of sense of values. Man may make choice of community service and common wellbeing. The Kothari commission has rightly observed, "The expending knowledge and the growing power which it places at the disposal of modern society must, therefore be combined with the strengthening and deepening of the sense of social responsibility and a keener appreciation of moral and spiritual values."

ATTEMPTS FOR VALUE-ORIENTED EDUCATION AFTER INDEPENDENCE

The Indian Education Commission, 1964-66 have also added that while a combination of ignorance with goodness may be futile, that of knowledge with a lack of essential values may be dangerous. The weakening of social and moral values

in the younger generation is creating many serious social and ethical conflicts in Western societies and there is already a desire among some great Western thinkers to balance the knowledge and the skills which science and technology bring with the values and insights associated with ethics and religion at its best, viz, a search for the knowledge of the self, of the meaning of life, of the relationship of man to other human beings and to the ultimate reality. The Commission have rightly suggested, in the situation that is developing, it is equally important for us to give a proper value orientation to our educational system." Hence after independence, continual attempts have been made for inculcation of right values in the students at different stages, of education. The University Education Commission, 1948 considered both philosophical as well as practical aspects of values and made certain valuable proposals for reforms in this respect. In 1959 the Central Advisory Board of Education appointed a special Committee on Religious and Moral Instruction (the Sri Prakasa Committee) which suggested a large number of measures for inculcation moral and spiritual values in the pupils. But satisfactory felt it necessary as well as urgent to adopt active measures to give value orientation to education. In the attempt to inculcate values through education, the Kothari Commission suggested for drawing freely upon our own heritage as well as other's of the world. This can lead to the new outlook suitable to a modern society and can prepare the pupil for willing acceptance of life with all its joys and sorrows, its challenges and triumphs we should also be inspired by the ideology and activities of Mahatma Gandhi and others in our endeavours for social service and social justice. We should also draw strength and inspiration from the World Revolutions and various Eastern and Western cultures. The National Conference on Minimum Curriculum standards for primary stage organised by the NCERT in July, 1970 emphasised the importance of inculcation in pupils moral and spiritual values which form a part of our culture viz., honesty, kindness, charity, tolerance, courtesy and sympathy. The National Seminar on Primary and Work-oriented.

Education Organised by the NCERT in November, 1970 in the context of international education year recognised the relevance and importance of the Gandhian values in

reforming education. The Seminar, therefore, recommended the following Gandhian values for inculcation at the primary stage: (a) dignity of manual labour, (b) a sense of social awareness and responsibility, (c) respect for other religions, (d) fearlessness, (e) truthfulness, (f) non-violence, (g) purity, (h) service, and (h) service and (f) peacefulness. Dr. M.T. Ramaji in his book *Value Oriented School Education* has mentioned that in the context of modern India which is moving towards industrialisation and technology and democracy based on social justice, secularism and national integration, we need, education which is based on spiritual, moral and social values.

According to him the important spiritual, moral and social values which form part of the Indian cultural heritage are (1) Courage, (2) Truth, (3) Universal Love, (4) Respect for all religions, (5) Dignity of manual work, (6) Service, (7) Purity, (8) Courtesy, (9) Peace and (10) Joy. These values are to be taught in the primary and secondary schools and it is imperative on the part of teachers and teacher educators to understand the school situations and potentialities of school activities in promoting the values in the schools. In a paper entitled "Education in the Fifth Five-Year Plan 1974-79" brought out by the ministry of education and social welfare Government of India (1972) it is pointed out, "Perhaps the most significant need of the hour is to transform the educational system with a view to cultivating the basic values of humanism, democracy, socialism and secularism."

IMPACT OF MODERNITY ON HUMAN VALUES

1. Degradation in human values :

In the present age social, moral and religious values are being disintegrated. Knowledge and power are being used for selfish interests. Bribery, corruption, indiscipline and violence are on the increases. Eternal values namely truth, beauty and Goodness are disappearing.

2. Impact on religion :

There was a time when people were hanging blind faith religion and they used to sacrifice their lives for religion. Dharma, Artha, Kama and Moksha have been considered as four noble values of Indian culture. Now people are becoming

ego-centred. They are interested in their own welfare. They do not bother about the welfare of others.

3. Lust for money and power :

In the modern age people are becoming more greedy. They are busy in collecting money. They have lost their character. Many people have become thieves, dacoits, smugglers and sexually corrupt. Mahatma Gandhi said, "The lust for money and power has corrupted the man."

4. Change in customs and traditions :

Modernisation has influenced our customs and traditions. In ancient time people used to worship for many hours in a day but in the modern age the tendency of worshipping is on decrease. Standard of living of people has been changed.

5. Impact on culture :

Modern culture is different from ancient culture. Many changes have taken place in modern culture. Customs, traditions, laws, social norms art, literature, religion and value system etc. have been tremendously changed. Changes have taken in behaviour and character of human beings. In the words of Prof. Joad, "The modern culture is totally different from the old culture it is because of change in human values."

6. Impact on civilisation :

Modern civilisation is different from ancient civilisation. There was a time when people used to live in forests or caves. They used to take raw meat and live without clothes. They used to go on foot from one place to another. In the modern age of science and technology we use trains, motors, cars, aeroplanes, rockets, radio, television, fans, coolers, refrigerators, telephone, wireless apparatus and computer etc. There are machines, factories and industries, science has also produced dealier weapons. Life has become very fast. Thus modernisation has influenced our civilization and value system.

EROSION OF VALUES

The many ills that our society as a whole is suffering today, are mainly due to crisis of values. Values in public life seems to be on the cross roads. The people are losing ground in

cherished values this nation stood for in the ancient past. There is erosion of social, moral, cultural, economic and political values at all levels. The erosion of values has led to the spread of callous, selfishness, unlimited greed, bribery, corruption, narrowism, rowdyism, hooliganism, violence, destruction, abuse of human rights, gross injustice, frustration and crisis of character.

Views of M.T. Ramji. Man is the monarch of the external world of emotions and passions to a large extent. There is a crisis of character in our age, owing to deterioration of values in social economic, political and religious spheres of life....In the midst of material prosperity, there is a sense of frustration and gloom. In the midst of abundance we find poverty in a large section of society."

Views of S.N. Ghosh. S.N. Ghosh in his paper key to value-orientation writes, "The more we pursue this fragmented science in the name of development or removal of poverty, the more would proceed mass improverishment and elitist parasitism, when more and more people are thrown in the vortex and have to compete for survival. All values — piety, compassion spirit of sacrifice, truthfulness, independence, courage, fellow-feeling, love etc. come under ablight from which only the very exceptional persons can escape."

I. EROSION OF POLITICAL VALUES :

We are living in a state of political tension, economic stresses, fears and frustrations. Exploitation, corruption, disaster, destruction, selfishness and violence are having their head high. There is chaos, turmoil and disorder. Causes and factors of erosion of political values are given below :

1. Loss of leadership :

There is lack of true leadership. Political leaders are motivated by their party politics. Many high-ups in the political circles do not deserve the rank but they continue holding it shamelessly.

2. Political exploitation :

Most of the political leaders exploit the masses to achieve their narrow selfish ends. National interests are sacrificed for personal petty interests. Political rivalries get priority in the national agenda. The masses are misguided and used

against the rival groups.

3. Lack of code of conduct :

Politicians lack code of conduct. They are above the laws of the land and constitutional directives. They indulge in political corruption. Our assembly halls and parliament house have lost their charm and dignity.

4. Police atrocities :

Police atrocities and brutalities are committed on the advice of politicians.

5. Scandals and indiscipline :

Lawlessness, scandals, militancy, non-democratic tendencies and indiscipline are on the increase in the society. Often politics is involved. Consequently national progress, integrity, freedom and sovereignty are at stake.

II. EROSION OF SOCIAL VALUES :

The present position of Indian society and the erosion of social values has been analysed by Dr. Sampuran Singh in his book 'The Holistic Education'. In its foreword Vimla Thakur writes, "Thoughts, ideologies, codes of conduct and sets of values, psychological pattern of behaviour have failed in transforming man. Man with the help of thought organisation, has created a marvellous scientific and technological world, but human being, as an individuals, is unhappy and frustrated, not at peace with himself, not at harmony with the different layers of his being." Man is so materialistic, bewildered, frustrated and confused that he does not know the art of living with others in love, peace and harmony. Erosion of social values can be outlined as under :

1. Caste system :

Caste system is prevailing in the society. It is providing a serious obstacle to social progress and the establishment of a democratic society. It is opposed to nationalism.

2. Social disorganisation :

Our society is being rapidly fragmented into small units because of the influence of casteism, linguism, provincialism and communalism. As a result one finds social disorganisation.

3. Martial disorganisation :

The number of disorganised marriages is increasing due to the dowry, increase in divorce rate and changes in the functions of family.

4. Malpractices :

All types of corruption, bribery, dishonesty, disloyalty, nepotism and other malpractices from the top to low are increasing.

5. Materialistic attitude :

People are becoming more and more money minded and materialistic. They want to collect more and more money by one way or the other at the cost of values. They want to become rich over night through illegal means or corrupt practices.

6. Selfishness :

People have become the victims of callous selfishness, egoism and unlimited greed. They have their own axe to grind in every field of life.

7. Social indiscipline :

Social indiscipline is on the increase. There is gross violation of social values, social norms and social conduct. There is lack of social discipline, social courtesy, social sensitiveness and respect for elders.

8. No justice :

We do not get justice. Social justice has become a thing of the past. As a result most of the people are frustrated, dejected and unhappy.

9. No social sensitiveness :

Love affection, industriousness, co-operation, fellow-feeling, brotherhood of man, welfare of others, equality, fraternity and social sensitiveness are disappearing. These are not viewed as social values. People do not adhere to these values.

10. Social exploitation :

There is social exploitation everywhere. People do not hesitate to exploit others for their own benefit. The present

society has lost its faith in social, cultural and moral values. Hence, one finds complete disorganisation of values. This acts as a serious impediment to values.

III. EROSION OF ECONOMIC VALUES :

There is erosion of economic values. Erosion of these values may be attributed to the following factors or causes :

(1) Development of science and technology :

We are living in the age of science and technology, science and technology have given us abundant power. Unintelligent and wrong use of this power can destroy the entire human race and other forms of life on earth. Advancement of science and technology has given birth to cut-throat competition, materialism and barbarism.

2. Rise of materialism :

With emergence man has become a machine. He is so busy in amassing wealth that he has discarded values like honesty, social service, service of mankind, preservance and patience.

3. Growth of industrialisation and urbanisation :

With the coming up of science and technology there is a tendency towards industrialisation and consequently urbanisation. The growth of industrialisation and urbanisation has given birth-to commercial outlook to life in its varied manifestations. The traditional joint family system is disappearing and the single family system is increasing. These changes have caused erosion of values.

4. Influence of psychological movement :

Psychological movement has considerably influenced the value system. Psychology attaches importance to instincts, drives, urges, impulses, desires and motives etc. As a result man has become a slave of these tendencies. He is losing touch with the values.

NEED FOR THE VALUE-ORIENTED EDUCATION

At present, when social moral, cultural and spiritual values are disintegrating, when religion is loosing its hold, when power and knowledge are being misused for vested interests, when nations do not trust one another, when black

marketing, corruption, barbarism, indiscipline, violence are fast spreading, it is essential that education should be value-oriented. Only value-oriented education can promote individual and social welfare, love, peace, good will and understanding.

The political tension at present time is mainly due to the fact that knowledge has increased but morality has lagged behind. Morality in the form of truth, righteousness and non-violence is the only balm which can heal the wounds of humanity. It is value-oriented education which would implement to utilize atomic energy for the betterment of humanity rather than destruction. It is the task of education to develop, preach and practise practice social, moral and spiritual values as these values are the greatest unifying force in life.

We can sum up the need and importance of value-oriented education under the following points :

1. Moral development :

Value education is the foundation of character and moral development. It inculcates in children humility, truthfulness, tolerance 'honesty' sincerity, courtesy, sympathy, fellow-feeling, affection, spirit of service and sacrifice which form a noble character of child and develops his personality.

2. Cultural development :

Value education plays an important role in the cultural development. Value education preserves and reinforce culture. Both values and culture develops hand in hand and influence each others. Values are the dynamic side of culture and they must have a place in the curriculum.

3. Development of wider attitude :

Value education makes a pupil dynamic and enlightened. This develops in him a wider attitude towards life. He begins to take interest in social service by sacrificing his selfish motives. Not only this, he becomes courageous enough to face the problems of life boldly and solves them to the best of his efforts and intelligence.

4. Development of democratic qualities :

Value education helps pupils in developing democratic

qualities like liberty, equality, fraternity, justice and co-operative living. It stresses the dignity of the individual and the sacredness of human personality.

5. Sublimation of instincts :

Value education helps in the sublimation of instincts and emotions. It sublimates and redirects our sex instinct into desirable and healthy channels. It is so potent a factor that influences all aspects of human life and society of which he is a part. It develops in pupils the desired social awakening which is essential for the progress of individuals as well as society.

6. Resolving conflicts :

In this materialistic age people have more or less materialistic attitude. It has to different types of conflicts such as old belief and new belief, old values of life and new values of life, thus there are many social and ethical conflicts. Value education helps in resolving these conflicts.

7. Co-operative living :

Value education teaches to live and work co-operatively. Narrow feelings and attitudes are not praised and appreciated by others.

8. Basis of humanitarianism :

Value education is the basis of humanitarianism. It stands for peace, good will and understanding. It helps in fostering the brotherhood of man and unity of the world. Absence of value education has caused exploitation, corruption, disaster, selfishness, aggression and hatred in the world. People are becoming soulless and goodless creatures. There is chaos and disorder. Betterment of the world depends upon value education. It will eradicate the present ills of the world. It will raise man to a high level. It will encourage the policy of live and let live and provide the basis of true humanitarianism. It will replace hatred in love, selfishness in self-sacrifice and violence in non-violence. In short value education will cause happiness, order and contentment in the world by cultivating faith in truth, beauty and goodness.

9. Decoration of soul :

Our soul is a part of ultimate truth i.e. God. So it is our

duty to keep it pure and perfect and this is possible through value education. The individuals becomes self-disciplined through such education.

10. Maintaining harmony :

Value education creates harmony in all aspects of educational philosophy. It aims at developing the whole man, the complete somato-psychic organism. Thus value-oriented education harmonises psychological, social and ethical traits. It helps in developing harmony between physical and mental structure. It helps in developing a complete man with a sound mind and a sound body. It must be noted that values of life are ornaments which shine like stars in the personality of the individual who possesses these values. It is therefore, very important that values should be inculcated.

NATIONAL POLICY ON EDUCATION, 1986 :

The following observations have been made in the policy document.

(i) Moral Values :

"The growing concern over the erosion of essential values and an increasing cynicism in society has brought to focus the need for readjustments in the curriculum for the cultivation of social and moral values."

(ii) Eternal Values :

"In our culturally plural society, education should foster universal and eternal values, oriented towards the unity and integration of our people. Such value orientation should help eliminate obscurantism, religious fanaticism, violence, superstition and fatalism."

(iii) Positive Content :

"Apart from this combative role, value education has a profound positive content, based on our heritage, national goals, universal perceptions. It should lay primary emphasis on this aspects."

ROLE OF TEACHERS, EDUCATORS AND ADMINISTRATORS:

The teachers, the teacher educators, the educational workers and the administrators should educators, the educational workers, and the administrators should try their

best to promote value-oriented education in the schools. Adequate awareness is to be generated among the adults through various mass media and organisations. The schools can play an important role in inculcating the desirable values in the pupils through effective organisation of different curricular and co-curricular programmes. This should be the joint responsibility of all teachers and not the assigned duty of one or two teachers.

Chapter - 4

FIVE UNIVERSAL VALUES : TRUTH, RIGHTEOUS CONDUCT, PEACE, LOVE AND NON- VIOLENCE AND THEIR SUB- VALUES AS LISTED

"The teacher alone can be called an educated man, who makes contemplative use of education:"

As value is the basis of the educational thoughts. One can understand that our reactions to any situation are based upon our needs, dislike, attitudes, interests, liking and prejudices. We develop the certain kinds of reactions during the course of our growth and development. One avoids what he disvalues, and desires to realise what he values. Hiriyanna defined values "that which is desired" and disvalue as "that shunned and avoided".

However, it does not mean that the values are private and subjective as values are anthropocentric. Values are different from the things which have existence as values have no existence. According to Nanak : Values are those which according to him, one should accept, respect, regard and appreciate. Disvalues are those which one should be able to do away with and should disrespect and hate. In this section, an attempt is made to present an explication of the universal (i) values of Truth, (ii) the values of righteous conduct, (iii) peace; (iv) love and (v) Non-violence.

TRUTH

INTRODUCTION

"One can realize truth only when one reaches the sacred

fount of the Inner Atma; and in consultation with the True master. One can realize truth only when one cultivates permanent love, of reality one can realize truth, only when, one know the art of establishing conscious union with God".

WHAT IS TRUTH

In the logical sense of the word "Truth" is considered to be a property of judgement", but, in the Metaphysical context. Truth is conceived differently. It is conceived "As right knowledge as knowledge that corresponds to Reality."

In Indian Metaphysics, at times, "Truth is conceived as self-illuminating as revealing itself". Sometime combines all these meanings of the word "Truth" and then comes to identify Truth with God. In fact in doing so we realized on, what can be called, the popular meaning of the word "Truth". Popularly a distinction between "Sat" and "Satya" is not made. As it is believed that the word "Satya" is derived from "Sat" and this leads us to identify "Satya" with "Reality". But, a student of philosophy may raise a doubt how can the two be identified with each other? "Truth" is the picture of "Reality" grasped by human mind. How can the picture of reality" be identical with "Reality" itself. The distinction between "Knowledge" an object" and "The object of knowledge" is based on, what is known as "Dualistic Theory of knowledge". Now, there are many religious philosophers and intuionists who rejects this theory and come to assert that "knowing is being".

FACTS ABOUT TRUTH

Following facts are advocated by different scholars and different literature about the Truth :

1. God as Truth : It inform power and spirit is God.
2. God is life, Truth and Light : God exist every where.
3. Realization of God lead us : Towards Moksha i.e. contentment.
4. God as the indweller, (Antaryamin) : All powerful and the ominiscient. It indicates that the cosmos as 'MAYA' felt the absolute Majesty of God.
5. God or Truth is law
6. Truth is God

These facts or implications have both a pragmatic value and a religious value. One very significant implication of this

assertion is that the object of worship is not God but Truth. This can very well become a basis for a reality or really universal religion, because 'Worship of Truth' is one thing that can bring persons of every caste, creed and nation together.

"Gandhi's loyalty to truth as an ethical norm was absolute and uncompromising, because truth is the supreme a reality. There is, however, no conception of an absolute eternal beauty. In Gandhi's thought as in Plato's Symposium. For Gandhi, Truth is more important than beauty. Hence, the aesthetic criterion is subordinate to the quest for the true, the holy, the pure.

"Truth is the first things to be sought for and beauty and Goodness will then be added unto you. "There can be no genuine art bereft of truth. Gandhi, like Immanuel Kant, admired the beauty and sublimity of the starry heavens. He would consider Socarates as beautiful although from a superficially aesthetic standpoint his external from was not happy. Gandhi regarded Jesus Christ as a supreme artist because expressed truth. Gandhi also had a moral approach to art. He upholds the realization of the moral values in the lives of individual to be the genuine criterion of progress and hence he said: "True art is thus an expression of the soul." According to Guru Nanak in his holy Bani.

He advocates about Sach (Truth) : Truth has the highest place in the Guru Nanak philosophy. Multiple use of the term has been done by Guru Nanak. However in all its senses, it points out reality. It is used to indicate ultimate reality, God or Brahman out of which cosmos is created. According to Guru Nanak "The Universe is real as it is born out of 'Sach (Truth). Nanak used Bliss (Anand) as an experience when he becomes one with Him. It is also used for the quality of a proposition. In all its senses it is indicating of knowledge about reality and as such is synonymous with reality. The relationship of Truth with conduct in various facts of man's practical life is brought out by Guru Nanak in "Asa Di Var" when he finally says that truth is the remedy of all maladies because it removes all the sin which arise out of ignorance.

PRINCIPLE OF TRUTH

1. Truth is the remedy of all maladies, because it removes all the sin which arise out of the ignorance.

2. By following truth one can rise to the highest state of purity.
3. It is only through truth that one comes to know the reality of this world.
4. If it is philosophical knowledge about truth attained through intellectual speculations, it is likely to bring change in our conduct as belief, in the certitude to knowledge based on speculation would be lacking.
5. Truth is graded the highest of the spiritual values, at whatever, level of reality it may be attained, it progressively leads to the realization of the ultimate value.

The principle problem of man as spelled out in the very first verse of Japaji is; How can truth be attained and a man becomes Sachira? How can the dividing wall of falsehood be broken? The rest of the Japaji is an attempt to provide an answer to this question. Nanak has constructed his theory of truth in a mastery fashion. To reach the ultimate truth, man, passes through various regions or stages of realization which are quite psychological.

In his Japaji, one finds ascending levels of truth, Starting from the physical and ending with the spiritual. Passing through the :

1. Realm of Dharamkhand (the realm of perceptual truth).
2. Gyankhand (The realm of knowledge).
3. Saram Khand (the realm of artistic vision of creativity).
4. Karam Khand (the realm of action or divine grace).
5. Sach Khand (The realm of divine truth).

ABSOLUTE TRUTH

Absolute truth is enlightenment of Name, awakening of the inner intuition, acquisition of God consciousness and evolution of Divine Realism and cosmic vision of Reality in life practically. Truth is unchangeable and eternal in spirit and it can be acquired through gaining of education contemplation of Name, practice of Dharma and Karma and Divine Art."

Following are the facts about truth.

1. God is truth and truth is God
2. Truth is eternal light of Name (God)

3. He alone is seer of truth (Sachiar) who follows God's will (Hukam) and practises His Dharma and Karma, Grace, Name with perfect faith and devotion.
4. Those who live in the Realm of truth (Sach Khand) became fully attuned to god and his virtues of Hukam (will), Vigas (Name evolution), creative action, right thinking and cheerful grace.

According to the Vaishnava thinkers accept the reality of the world, and therefore, believe in a God as the creator and preserver of the world. According to advaita vedantist and Vaishnava thinkers felt that the way of feeling and devotion is the only way to salvation :

TRUTH IS GOD :

To find a solution of this problem it is essential to enter into the thought system of Gandhi. Gandhi had immense deep and constant faith in God as truth. God, to him is a — self-existent all knowing. Living force which inheres every other forces known to the world God is even more intangible than other. He is both immanent and transient. Gandhi wrote "I do perceive that whilst everything around me is ever changing and ever-dying. There is underlying all that change, a living power that is changeless, that holds all together, that creates, dissolves and recreates. That informing power and spirit is God.....I see it as purely benevolent for I can see that in the midst of death, life persists; in the midst of untruth, truth persists; in the midst of darkness, light persists. Hence, I gather that God is life, truth and light.

GOD IS TRUTH :

God as truth is also the eternally perfect infinite consciousness. Thus truth, according to Gandhi, is not only the Supreme existence but also the chit or the highest gnosis and consciousness because there can be no knowledge apart from truth.

Truth as an ontological absolute is not the personal God of the theistic religions, nevertheless, as a great vaishnava devotee, Gandhi always engaged in prayers to God every morning and evening. He regularly prayed even during the committee meetings of the Round Table conference in London in 1931. Besides prayer, he stressed dedicated humanitarian

service and self-contemplation as the methods for the realization of God. Truth as the highest self-subsistent infinite objective. Being is to be realized by a thoroughly pure and holy living. Only through the sincere pursuit of a pure disciplined life can God be subjectively perceived and intuitively felt in the inner depth of one's experience. Like Plato, Gandhi regarded God as the supreme good.

The fundamentals of Rousseau's Civil Religion and Gandhi's Ethical Religion can be thus represented.

Rousseau (Civil Religion)	Ethical Religion (Gandhi)
1. Belief in God.	1. Belief in God.
2. Belief in a future life of happiness for the good and punishment for the wicked	2. Belief in Karman and transmigration (according to the balance of pap and punya.
3. Belief in the sanctity of the social contract and the law	3. Belief in the universal presence of moral order and the efficacy of the eleven "great vows" (ekadasa-Mahavarta)
4. No-toleration for intolerance	4. Not only toleration but belief that all religions are equally true and entitled to respect.

In the logical sense of the word 'Truth' truth is considered to be a property of judgement, but in the metaphysical context. Truth is conceived as right knowledge, as knowledge that corresponds to reality. In Indian Metaphysics, at times, Truth is conceived as self-illuminating as revealing itself. The word "Satya" is derived from 'Sat' and the leads us to identify Satya with reality.

SUB VALUES OF TRUTH

Truth possess sub-values as follow.:

1. Truthfulness
2. Curiosity
3. Quest for knowledge
4. Spirit of inquiry

5. Study of one's own self
6. Sense of discrimination between true and false.
7. Secularism
8. Respect for all religions
9. Universal, self-existent truth, truth thus results in elevation and exaltation generating in man a kinship with the whole creation. Thus is the true basis of brotherhood of man and fatherhood of God. Truth liberates truth is power, truth is freedom. It is the lamp that illumines the heart and dispells doubt and darkness. "At the end, the task of the teacher is to make the children realise their true nature. This realisation comes through proper understanding or comprehension of truth.

RIGHTEOUS CONDUCT

The first principle of truth flows to the second one of righteous conduct or moral law of activity in thinking, speaking and doing so as to attain the highest truth. The Goal of the righteous is self-realization. Righteousness is "that which sustains, save and sanctifies". It is adherence to the universal moral-law. "Do unto others what you wish them to do unto you".

The sanskrit word "Dharma" is derived from the verbal root "Dhari" which means to 'sustain'. Dharma is that which sustains the world. It is the divine law that is inherent in every structure of the universe. It is the foundation for the functioning of the universe, functioning of all living organism and above all it is the foundation of the welfare of humanity. It is the divine justice that upholds truth and order in the universe. All the scientific laws and principles as well as all socio moral and ideals are included in it.

RIGHTEOUSNESS :

It has its roots in goodness and truth as no moral goodness is possible unless one acts rightly.

RIGHTEOUSNESS CONTAINS THE VIRTUES OF :

- (a) Continenace
- (b) Patience
- (c) Contentment

(d) Self-control and

(e) Non-violence

What is right is the same as what is good morality. A person becomes fearless and happy if he acts morally. Infact, righteousness contains in it i.e. forgiveness, compassion and non-violence.

"It is rightly said that it is right to for give, but the person who is forgiven may not be benefited. If he has no repentance in him. One must be forgiven for bad deeds if he repents upon it.

SEARCH FOR TRUTH :

All the good and higher values were to be cultivated, be morally of good intellect. It is higher value than even righteousness as one need not only do the right but also is to known that he is right. Again, what is good? How is it good? These are some of the qualities which are related with the faculty of vichar i.e. search for truth. It has felt that men to cultivate their faculty through the acquisition of :

(a) Spiritual knowledge

(b) Practice of reflection

(c) Contemplation

We have seen that truth, love, goodness, beauty and bliss are intrinsic values as these are the essential features of the ultimate value. That is to say that values are the various facets of the same ultimate value. In other words, if any of these values is attained in its completeness, remaining facets of the ultimate values would spontaneously be attained.

Besides truth, love, goodness, beauty and bliss values, virtues like:

(a) Surrender

(b) Humility

(c) Contentment

(d) Righteousness

(e) Search for truth are value for upliftment of spiritual life of an individual and for the benefit of society as a whole.

The virtues also cover other virtues like :

(a) Patience

- (b) Continnence
- (c) Temperance
- (d) Self-control
- (e) Chastity

Control of five evil tendencies like :

- (i) Lust
- (ii) Coveteousness
- (iii) Rage
- (iv) Attachment
- (v) Ego
- (f) Compassion
- (g) Benevolence and
- (h) Protection of poor and helpless from tyranny and exploitation.

Dharma is the universal law or the cosmic principle of motion or action, operating on all the planes of matter, life, mind, intelligence and intuition from the galactic, and stellar movements down to the amoebic and atomic forces. Every single thing has its Dharma; water has its Dharma, the nature has obligation to move, fire the Dharma to burn and consume, the Magnet, to draw attract into it self. And each of these keeping up its dharma unchanged, including the solar system and the stars of the firmament.

Truth in action is Dharma. Dharma means law or justice that is inherent in the structure of the universe as created by God. The numerous starts in heaven and the planets obey certain cosmic laws, move on continuously, not one of them clashes with the other, shooting out of its sphere. As a result of the universe functioning in a regulates and orderly manner, there is night and day, dawn and dusk at the appropriate times. This principle of Dharma works as righteousness on the human plane in the spheres of individual, social, political and international morality. It is the principle of morality enacted in all its phases that can given mankind real peace and prosperity, health and happiness and bliss beyond this life of earthly so journ.

Goal: The goal of righteousness is self-realization. Self-realization, however, is not without its ambiguities can we

reason, e.g. that what man determines, that he ought to become? In one sense, apparently. We can e.g. it is a waste of time to try to make a child into what he has no potentiality to become, if a pupil is tone deaf, it serves no useful purposes to try to make a musician out of him. In another sense, however, we should not that make the mistake of thinking that while man's natural capacities limit, his range of fulfilment. They at the same time determine any specific fulfilment. Self-realization as embodied in the "unfoldment" theory of education makes exactly this mistake.

It implies that only proper self to be realized is already enfolded in the cell at birth.

SELF-EXPRESSION :

Self-realization must not be confused with self-expression as the ultimate aim of education. To express the self, he now is, the child might well disclose a very weak, bigoted, hateful self. The ultimate aim of self-realization is to realize, not so much the self one is as the self he ought to become.

SOCIAL IDEALIZATION :

Another way to qualify self-realization in more definite terms is to give it a social idealization. Man lives not to him self alone, on the contrary he lives among his fellows. In fact he would hardly be man without the benefit of the social structure. Hence self-realization is a matter of balanced participation in the institutions of society.

ABSTRACT THINKING :

Abstract thinking make self-realization equal to identification of the self with the absolute. According to one of the Hindu views of life: The goal of life is to reach the absolute which is beyond good and evil.

SELF-REALIZATION THROUGH THOUGHT :

Let us turn our attention to the view that maintains that the self can be realized through the satisfaction of the affective side, just as the rationalists are tempted to give predominance to certain ideologies for integration of character, there is a tendency of the school that we are considering to construe human experience in so far as it is concerned with moral conduct, in terms of dominant feelings.

POWER OF FEELINGS :

The power of feelings of the self to identify itself with the various situations with which it is confronted from time to time. Reality is not a matter for ratiocination argument for them. Complete devotion to reality is their guide to action. One of the schools of thought in Indian ethics makes devotion the essential means of reaching the absolute it is only through devotion that Moksha can be attained. Devotional actions are thus done with complete self-abandon by those who accept this way of life.

WILL POWER :

We often hear of will power being invoked when we are faced with temptations, sufferings and other irregularities in daily life. We admire men with a high degree of will power who can endure greater pain, inconvenience or suffering without flinching who are better able to organise their ideas and desires and to control their lives on a strict pattern laid down by their laid down by their will.

A man may use his will power and pursue such ends as wealth, happiness, popularity to the detriment of the society. If the wrong type of will motivates actions there will be a warping of the self instead of its realization.

Tagore advocates about the righteous conduct in his educational philosophy is that "Highest mission of education is to help us realize the inner principle of unity of all knowledge and all activities of our social and spiritual being".

True education is the realization of an inner quality of man, a realization that places human life in harmony with all existence. Education is not primarily didactic but leads to the attainment of a level of life in harmony with the universe. Tagore has described this ideal as the full growth of the individual in harmony with the universal, the Supreme person who has in him self the various levels of consciousness and experience corresponding to man physical self, life, mind and soul.

Freedom, sympathy and joy are also constitutive of Tagore's educational thought and the more immediate goals in extending relational life towards a pursuit of fullness.

Truth, knowledge and joy are constitutive of reality as they are constitutive of the divine person.

Right action and conduct has its hierarchical list as follows:

1. Obedience
2. Duty including loyalty to duty
3. Cleanliness
4. Hygienic living
5. Regularity
6. Punctuality
7. Proper utilisation of time
8. Dignity of manual labour
9. Simple living
10. Respect for others
11. Reverence for old age
12. Self-help
13. Self-support
14. Self-confidence
15. Initiative
16. Resourcesfulness
17. Courage
18. Leadership
19. Faithfulness
20. Justice
21. Team-work
22. Equality
23. Team-spirit
24. Self-sacrifice

There are seven stories which are concerned with right action as a basic value.

(1) MATRU DEVO BHAVE:

Matro Devo Bhave is a simple story where one helps an old lady. Reverence for old age is the quality value that stands out in it.

(2) SERVICE TO MAN IS SERVICE TO GOD:

In which Abraham Lincoln is shown looking after a drunken man, who has fallen by the roadside. It illustrates 'Righteous conductor action' in terms of the quality value.

(3) SIMPLE HEARTS IN SIMPLE DRESS:

Shows araday and Gandhi in all their simplicity, simple living is the quality value illustrated here under Right-conduct or action".

(4) THE TEACHING OF SAINTS

The teaching of Saints is a story that tells of Saint Ramana Maharishi's collection of grains scattered on the ground and pinning of leaves etc. it illustrates the dignity of manual labour or work and of simple living under 'Right Action'.

(5) HONESTY:

Honesty comes next. It retates the story of two brothers who complete with each other in 'Honesty'. Which is a quality value that comes under 'Right Action'.

(6) Efforts is man's greatness is the next value of right action and conduct.

(7) Serve man and serve God, which is the seventh, are complex stories through they deal with only value.

It has been realized that values are relative and subjective. A value may be acceptable to one person, but may not suit another. What is good for the goose may not be good for gander. What is applicable in one situation may not be applicable in another situation. Every person is his own judge in determining the valuableness of a value. Education should help in creating values in discriminating them in sifting them. Knowledge and more knowledge about men and things helps in the process of building a philosophy of values. The value emphasized in moral education programmes under the head of 'Righteous Action' are as follow.

(i) Social Values :

There values are those which play an important role from the point of view and help to make proper use of these values by the every individual in the society. These are as below:

- (a) Cleanliness
- (b) Co-operation
- (c) Kindness
- (d) Filial piety
- (e) Social justice

- (f) Respect for others
- (g) Public spirit
- (h) Social responsibility
- (i) Cosmopolitanism
- (j) Universal brotherhood
- (k) Respect for human rights
- (l) Respect for human dignity
- (m) Dignity of labour etc.

(ii) Values pertaining to self:

We have characterized values in terms of values pertaining to self. Which makes reformation in the personality of the individual by inculcating the following values :

1. Truthfulness
2. Honesty
3. Discipline
4. Tolerance
5. Cleanliness
6. Orderliness
7. Peace of mind
8. Perfection of self etc.

(iii) Values pertaining to the country and the world:

Following are the values which promote the values in the mind of the students and individual regarding to the country and the world :

1. Patriotism
2. National consciousness
3. Loyalty to the king and the crown
4. Peaceful citizenship
5. International understanding
6. Human brotherhood
7. Awareness of the inter dependence of Nations etc.

4. Process values :

These values involved like:

- (i) Scientific approaches to reality
- (ii) Discrimination

- (iii) Search for truth
- (iv) Suspension of judgement etc.

Truth in action in Dharma, Dharma means law or justice that is inherent in the structure of the universe as created by God. The numerous stars in heaven and the planets obey certain cosmic laws, move on continuously; not one of them clashes with the other; shooting out of its sphere. As a result of the universe functioning in a regulated and orderly manner, there is night and day, dawn and dusk at the appropriate times.

The phenomenon of seasons, the growth and development of Flora and Fauna, going on ever ceaselessly but regularly orderly, systematically and purposively. This principle of Dharma works righteousness on the human plane in the spheres of individual, social, political and international morality. It is the principle of morality enacted in all its phases that can give mankind real peace and prosperity health and happiness and bliss beyond this life of earthly sojourn.

TYPES OF DHARMA

Dharma as it stand for sustains the world, so we can't live without Dharma if we want to survive on the earth. Dharma we can't classify in the specific manner because Dharma is the sustaining power of the world. It is born of God's chain of its discipline Dharma may be of the following types :

- (i) Firstly there is 'Atma Dharma' which leads man into himself to search for the Mahashakti, the great motive force behind the knowing (Janashakti) willing (Deha-Shakti) and acting (Karma-Shakti) power of know, with which he is endowed to know, will and act.
- (ii) **Virriti Dharma**, the moral code which regulates and sublimates man's profession.
- (iii) **Varna Dharma**: This is the code that prescribes respirations and regulation to channelize man's impulses and institutes into fields that are special to this place in society.
- (iv) **Ashram Dharma**: It is the prescription of disciplines laid down for the blossoming of the spiritual consciousness during the four stages of life i.e.

1. Brahmacharya (student-ship)
2. Greehastha (householdership)
3. Vanaprastha (an anchorite)
4. Sanyasa (recluse)

(v) **Samanya Dharma:** Samanya Dharma is the code of conduct of man as a man towards othermen.

(vi) **Stridharma** is the code of conduct for women.

From this we see Dharma is a comprehensive term. Dharma is the moral path, moral path is the light and anand.

CHARACTERISTICS OF DHARMA:

Dharma is characterised by :

- (i) Holiness
- (ii) Peace
- (iii) Truth
- (iv) Fortitude
- (v) Dharma is yoga union, merger etc.

DHARMA : A TRIBUTES

Its attributes are :

1. Justice
2. Sense of control
3. Sense of honour
4. Love
5. Dignity
6. Goodness
7. Meditation
8. Sympathy
9. Non-violence

Acc. to Nanak : Dharma meant nature law and righteousness of God. Nanak says, quit fully in a song of Rag-Basant. "There, is but one Dharma in the whole universe; and that is the establishment of truth in life,

But rare is the man, O, Nanak who can evolve it in his life.

To win immortal glory of Divinity.

Nanak says about Dharma;

- (i) Dharma is the spirit which supports and sustains earth

and heaven. But its inspiration can be obtained through sunan of name.

- (ii) It is through establishment of name in mind, that one can establish living relation of harmony with Dharma.
- (iii) Dharma is the sustaining power of the world. It is born of God's mercy. It has made harmony as the chain of its discipline.
- (iv) Those who realize Dharma, become seers of truth.
- (v) It is Dharma alone which is prop of countless universe.
- (vi) It is man's preciousness of life to evolve Dharma and justice in life.
- (vii) Those who develop the power of wind (dynamic wisdom), water (creative force) and fire (Divine heroism), become in carnates of Dharma or Divine in carnates.
- (viii) It is democratic socialism of God's kingdom who have made realm of Dharma as their abode.
- (ix) It is the omnipresent Dharma who is watching the actions of the human souls, and is sending them to nearness of God or making them away from him".

At last we can say that Dharma as the very spirit of Japa (Name contemplation) Tapa (austerity or suffering).

For the right cause cheerfully in a spirit of dedication to god) and Sanjam (complete discipline of Name and Truth).

Truth and righteous action cannot be separated because the development of one rests on the development of the other. By righteous action the experience of truth is deepened when truth is activated within man. His discrimination and will power are strengthened, leading to improved righteous action.

ROLE OF THE TEACHER

It is the teacher's responsibility to lead the child towards righteous conduct. He is like the instructor of physical training himself practising what he seeks to teach his pupils. Through the philosophy of righteous conduct cannot be imparted to children, yet then can be helped to participate in such activities which will develop these values in them.

The students should be made to cultivate good habits from childhood so that their character development is positive and healthy. A good character depend upon cultured habits

and various skills, for efficient work. In the schools three types of skills can be developed in the child *i.e.*

- (i) Self-help
- (ii) Social skill and
- (iii) Ethical skill

These three categories of skills are interdependent and they should be fostered through practice. Righteous action covers all sphere of one's living and is conducive to the well being of one's own self and all others.

PEACE

MEANING

Peace is the end purpose of all human endeavour. Right or wrong, whatever a man thinks or does is with the intention of attaining peace and happiness. Peace would certainly become a far more attainable entity, if one were to know the domain of personality at which it is acquired. It is only when there is an emotional equilibrium that one experiences peace. This equipoise is not inert or vegetative but a dynamic realisation that the emotional conflict and upsurge can never with stand the test of truth and Righteousness. "Peace is a state of 'power' packed stillness" and follows the awareness that the source of human fulfillment with in." Often dubbed as a mirage, "Peace can be a reality for each of us if we have faith in our innate power to do good, to be good and see good. Righteous or Dharma prospers in peace which is the unique of man, is not attainable power, pelf (wealth), position or anything mundane (worldly) or materials but by detached and loving performance of one's duty. Peace is ever sought after by man in all his activities. Right or wrong, whatever a person thinks or does it with the purpose of securing peace and Joy.

According to Sri Satya Sai Baba "Accumulation of riches, of power cannot endow peace. Peace is the most priceless possession of man. It is the sign of virtuous character, a willingness for service, a readiness to renounce, a calm spirit of resignation, an awareness of the Joy in the heart." Peace is a state of bliss (Ananda) mental equipoise, tentionlessness. It is the state of "Sthitaprajna" (a condition of unwavering mind) as explained by Lord Krishna in chapter II of the

Bhagwad Gita. It is a state of stillness of thought, a controlled state of all the fluctuations of the mind. Peace connotes absence of desires, anger, greed and hatred, negatively, positively, peace is the awareness of beauty majesty and omnipresence of God, that open up the springs of Shanti in man's heart. Peace is the serenity and equanimity. It is the calm contentment arising from the right attitudes towards action. A calm and quiet, and a strong and poised attitudes while doing any activity has to be emphasized to achieve the value of peace. It is a sound and balanced mental state which learns to find rest in action and which utilises all the inherent vital energies to create a perfect harmony in action.

We teach the Absolute is immanent in, and adding in all forms of life in the universe, as well as in its forces and laws—all being but manifestation of the will of the one and we teach that this one is superior to all forms of manifestations, and that its existence and being does not depend upon the manifestations, which are but effects of the cause.

The Pantheistic universe-God is but a thing of phenomenal appearance, but it is the very spirit of life — a living, existing reality, and would be so even if every manifestation were withdrawn from appearance and expression — drawn back into the source from which it emanated. And absolute is more than mountain and ocean-electricity or gravitation-monad or man—it is spirit-life-being-reality—the one that is omni present. Omnipotent, Omniscient, Eternal, Infinite, Absolute, these are man's greatest worlds, and yet they but feebly portray a shadow thrown by the one itself. The message of the absolute to some of the illumined has been. "All is being done in the best and only possible way—I am doing the best I can — all is men — and in the end will so appear."

The absolute is no personal duty-yet in itself it contains all that goes up all personality and all human being relation father, mother, child, friend, love all is in it. All human love and craving for sympathy understanding and companionship may find refuge in loving the absolute.

There is one life in the universe. And underlying that one life its real self — its essence — its spirit — is the absolute, living, feeling, suffering, rejoicing, longing, striving, in and through us. The absolute is all that really is, and the visible universe and forms of life is its expression through its wills.

Thus peace is not static, it expresses itself in creative activities. When the vital energies are given freedom and channelised into creative activities; a balance and happiness results contributing to harmony in life, peace is further not only the absence of passion and a contradiction towards a noble goal, with equanimity in accepting the result happiness. Peace is spontaneous which is natural to all human being.

MAIN FEATURES OR SOURCES OF PEACE

Following are considered main sources of peace :

1. Self-respect
2. Attention
3. Discipline
4. Contentment
5. Satisfaction
6. Understanding
7. Self-acceptance
8. Calm
9. Concentration
10. Focus
11. Inner silence
12. Reflection

Through concord and amity the world will grow day by day into a place of happiness-free from disquiet, indiscipline, disorder and injustice. Here are three of the Sai maxims for helping the individual to live the Dharmic life, and thus restore the fallen "Dharma" of the world which create a sense of peace among all creature of the world.

SHANTI

This is the unclouded inner peace and continues unabated, like Divine Bliss. What ever the ups and downs, the "Glooms and Gleams of Personal circumstances and the affairs of this world. Sai (Swami) says, "This Shanti is the innate nature of man". So gaining the peace is not a matter of acquiring something from out-side, but of uncovering something already there. All Sadhana helps in the uncovering process. An important exercise in the spiritual discipline is the practice of discrimination. In all situations the aspirant

should consciously discriminate between false and the true, the temporary and the eternal, the unimportant and the vitally important. Getting these priorities straight, he should concern himself more and more with the important, true, eternal realities.

To our every days, ordinary consciousness the things we desire seem naturally to be the most important. But if we use discrimination as out lined above, and at the same times enquires deeply into our-hearts and mind. We will find that our worldly desires are enemies of peace. They are clouds obscuring the bright skies of the "peace that passeth understanding."

The constant struggle to obtain the desired objects brings :

- (a) Fear
- (b) Frustration
- (c) Dejection
- (d) Anger
- (e) Hatred

The competition with others in the struggle brings also.

- (a) Envy
- (b) Jealousy and other negative emotions.

There can be no peace while the mind is a playground for such emotions.

According to the ancient Hindu psychology, there is a desire-body called the Kamarupa. Kamarupa which is enmeshed with the physical body. The creator gave us this to serve us during our lives on earth. It was meant to be a servant, but with most who man beings, it has become the master. Bringing us excitement and all pleasures-of sensual enjoyment, the kamarupa enslaves our mind and bodies. It lives our lives for us. We will still, of course, have certain necessary instinctive desires and needs such as, the desire for food, shelter and good health, but the whole bagful of superfluous, damaging desires must be exchanged for one desires. We must, therefore, try to understand that in this life we own nothing. All our so-called possessions we hold in stewardship from God, and the moment will surely come when He will take them all away — either through death or by some other circumstances.

CONTENTMENT (SANTOKH)

It is of very great ethical virtue as it implies patience and temperance under all types of difficulties and problems. It places restrictions on the tendencies of worldly pursuits by way of placing of check or prohibiting self-indulgence, greed, lust, over eating and over-sleeping. It is through the adaptation of contentment that one is in a position of pursue ethical and spiritual life. Contentment places checks on the five furies of i.e.

1. Lust
2. Converteousness
3. Rage
4. Attachment and
5. Ego

There are many other virtues which fall under the shade of contentment. These are :

1. Patience
2. Continence
3. Temperance
4. Self-control and
5. Chastity

All these virtues lead to ethical conduct and spiritual development. Guru Nanak has placed emphasis upon control and said: "Mani Jeetu, Jaggu Jeetu".

MEDITATION

Life's ouster journey, guided by Sai lamps of love-Truth-Duty and peace, find help and inspiration by regular expeditions along an inward Journey, taken through prayer and meditation. Both prayer and meditation are attempt to commune directly with God, or with one's higherself, however you prefer to regard it. Prayer, being verbal, it is easier. And when sincere, it raises the consciousness above the mundane ego, and is effective. Meditation, transcending the obstacles of the mind, bring one closer to the Divine self, transforming one character and life. Both prayer and meditation should be practised regularly.

WHAT IS THE "SELF"

God is every where. God fills universal space. The universal

lives because God fills it with his Being. God is life, and life is God. In the Gospel according to St. John, "We find," and the world (LOGOS) was God. The same was in the beginning with God. All things were made by him, and without Him was not anything made that was made". (John 1, 1-3) How does man feel the presence of life in himself? He experiences his existence as his Self and expresses this feeling in person saying. "I am" If therefore life is God and if life in the consciousness of man appears as a feeling of his self, of his "I am", then this "I" is God within us. This is also proven by the Bible, for when Moses asked what God's name was, God replied "EHEJE", signifying "I am that I am" (Exodus 3; 14). This means the self which is eternally present, for the statement is neither "I was", nor "I shall be" but "I am", that is, the uninterrupted external "Being God".

! Does man know that his "Self" is life, that is, God within him? No, mankind is not aware of this. The consciousness of the average man moves on a much lower level; by and large, man is far too limited to lift his consciousness upto union with God. The fact that this possibility exists, however, was proven by the greatest master, the divine teachers who lived in our midst in a material human body while there consciousness was identical with God. 'I and my father' are one, said Charist (John 10; 30). In his own life, Christ proved that union with God is possible even during life in the human body, that the body is no impediment, and that divine consciousness is an attainable goal for every one. As if impelled by an unquenchable thirst, mankind forever feels the urge to climb upwards towards the highest goal. This endless striving after the ultimate aim is one of the characteristics which differentiate man from animals. Animals do not want to be more then they are :

KNOWER

A dog is satisfied to remain a dog, a horse has no wise to be anything more than a horse. No animals tries to distinguish himself from his fellows through special achievements. Only man feels an inner urges to be more than he is, unconsciously he feels the hidden possibilities with in himself. This in most driving force is the spur of the divine self within us that is always leading us onward, urging us not to be satisfied with the results we have achieved, but

to stride on forward and upward until we have reached the supreme goal i.e. Truth, self - respect, attention, discipline contentment, calm, self-control, self-acceptance inner silence and reflection. In the Upanishads, the wise Yajnavalkya teaches us,"

He who dwells in the earth, and within the earth, whom the earth does not know, whose body the earth is, and who rules the earth within, He is Thyself, the Ruler within the immortal".

He who dwells" in the heaven, and within the heaven, whom the heaven does not know, whose body the heaven is, and who rules the heaven within. He is thyself, the ruler within, the immortal".

He who dwells in light and within the light whom the light does not know, whose body is the light is, and who rules the light within. He is Thyself, the ruler within, the immortal".

"He who dwells in the breath, and within the breath, whom the breath does not know, whose body the breath is, and who rules the breath within. He is thy self, the ruler within, the immortal".

He who dwells in the mind, and within the mind, whom the mind does not know, whose body the mind is, and who rules the mind within. He is Thy Self, the ruler within the immortal".

He who dwells in knowledge, and with in knowledge, whom knowledge does not know, whose body knowledge is and who rules knowledge within he is Thy Self, the ruler within the immortal."

Unseen, but seeing, unheard but hearing unperceived, but perceiving, unknown but knowing. There is no other seer but he, There is no other seer but he, there is no other perceiver but he, there is no other perceiver but he, there is no other knower but he, thus is Thy Self, the ruler within the 'Immortal'. - Om -

PANCH SHEEL

Nehru not only believed in preaching internationalism but also practising it. He tried to evolve five principles marking international behaviour. These principles were first accepted

by the Govt. of China. Though rejected later on in massive military attack on India, the principles are :

- (a) Respect for each others territorial integrity and sovereignty.
- (b) Non-aggression.
- (c) Non-interference in each other's internal affairs.
- (d) Equality and mutual benefit.
- (e) Peaceful co-existence.

SUB-VALUES OF PEACE

The following is the hierarchical list of value under "peace".

PEACE

1. Abstinence
2. Freedom, from the six deadly sins
3. Cultivation of the virtues opposed to the sins
4. Discipline
5. Honesty
6. Purity
7. Endurance
8. Integrity
9. Self-discipline
10. Self-control
11. Self-respect
12. Awareness of the dignity of the individual
13. Power of concentration
14. Meditation
15. Peace

When we liberate ourselves from various desires, we attain complete freedom the only true freedom is complete absence of DESIRE — DESIRELESSNESS! THE PATH OUT OF SLAVERY INTO FREEDOM — IS PEACE.

Let us take this ancient prayer as our guide to find the right path, and once we have found it, Let us never leave it.

"Lead me

*out of unreality into reality,
out of darkness into light,
out of death into life".*

LOVE

*All our personal relationship has an infinite
medium which is love,
Anandam.*

MEANING

Love is considered by some psychologists as one of the irreducible elements in the affective side of consciousness, and in this chapter we propose to see how "Truth leads to Dharma or righteousness which unfolds in Shanti or peace and blossoms in to prema or love" Love works in two different directions.

1. Love makes one do base or noble things. The possessive love of a mother for her children sometimes blind her to his follies and leads her to connivance of bad actions on his parts and end in a defective development of his character.
2. A patriot consumed by the love of his country is unable to see that this country can do anything wrong and this may result in serious internal and external consequences for his country. People obsessed with what they regard as love of God sometimes end up by being intolerant towards all humanity.

On the other hand the loving mother, the ardent patriot, and the devotee of God are also inspired to make noble sacrifices and commendable actions through the intensity and sincerity of their love.

G.C. field in his Moral Theory attributes a good deal of importance to the factor of love ethical judgement. Field points out that desire is a feelings towards something and implies an idea or knowledge of what is desired. Desiring itself is not having an object, but wanting to have it in future. More over, the possession or use of an object desired is itself to be viewed in the light of a future situation of which it is expected to be one of the chief elements. As situation of this kind are not always ego-centric but have reference to things and persons, desires for situations are not necessarily subjective, but have an objective reference.

Field says that it is our capacity for love. Love is complete and perfect in its own nature. according to field, and action

or lack of action makes no difference to its completeness and perfection. Sexual desire, and enthusiasm for humanity are for him, merely symptoms of ideal love. The actual feeling that one experiences at the time of judging an action is merely a symptom of the feelings that one would have for the ideal — and the feeling for the ideal in its completeness and perfection is love. According to Field's, "The feeling depends upon the judgement, just as much as the judgement depends upon the feeling".

MAIN FEATURES AND SOURCES OF LOVE

Cognitive Element in Desires

Field's assumes that it is the cognitive element in desires that makes them objective and the feeling and sentiments which don't contain. This factor is subjective. It is on this assumption that he tries to go beyond the positions of the rationalists and of the subjectivists and tries to synthesize them. His synthesis is, however strained and, therefore, unconvincing it is dogmatic to assert that cognition alone enables us to go beyond ourselves. It is equally dogmatic to start with a theory that feelings are merely subjectives and have no bearing on the objective situation.

Parallelism Between Ideas and Feelings

There is a striking parallelism between ideas and feelings. Having ideas is a subjective, psychological experience, but on this evidence we do not conclude that all ideas are subjective. We don't say that ideas can only be expressed, but not stated in fact, we resort to logic and experience and try to put the contents of our ideas to the public. In the same way having the feelings is a subjective process which can have an objective reference.

Sincere Feelings and Insincere, / Justifiable or Unjustifiable Fears, Blind or Rational Love

It shows that they are capable of being judged in objective terms. This means that feelings cannot only be expressed but stated, judged and trained. No amount of theory will persuade a man who is afraid of injections to have an injection. It is only the practical experience of having an injection that is likely to enable him to overcome his initial fear. Training of feelings and adjustment of feelings is not a theoretical

affair, as field's analysis would appear to make it out. It is knowledge acquired through feeling that can cure a feeling.

Love as a Sentiment or Complex

Field regards love as a sentiment or complex feeling and asserts that in its completeness and perfection it can stand on its own. Here field contradicts his assumption that feelings are subjective and therefore imperfect, when he makes an exception in favour of 'Love'. He is also incorrect in his exposition of the relationship between love and action, when he maintained love is unaffected by commission or omission of action, but is limited by knowledge.

Active Morality Based on Love

Active morality is therefore based on rational or practical love and not on love arising from perfect theoretical knowledge. What is rational love? Complete and perfect, if it is not embodied in moral action? Field does not take this point into consideration, because he does not admit reason in emotion or reason in action. He concentrates on discursive knowledge or understanding and fails to realize that we can not understand what we already do not know in immediate experience. Love that has to depend not upon immediate experience. Love that has to depend not upon experience. Love that has to depend not upon immediate experience but on discursive knowledge of ideals cannot be concrete and real, but cold and abstract. Active morality can not be based upon a cold abstraction. Love must, therefore be integrated in our immediate experience of reality through action, and it can be exhibited successfully or unsuccessfully, sincerely or insincerely through action. To say that commission or omission of action makes no difference to love is to speak in terms of logical abstraction.

Love as an Objective

Love as an objective emotion is considered as rational, and as it represents what is typically human it is the basis of morality. Morality in its active sense requires objectivity, even as physical and biological sciences do. The use of reason in physical and biological sciences enables us to know these aspects of reality. The only difference is that in moral objectivity of action, feeling which spontaneously gives rise to it must be constructed not in impersonal but in inter personal

terms. Because men are not merely physical, nor merely biological, nor merely the combination of these two aspects. Their personal aspects is not purely subjective. Interpersonal relationships in the moral sense depend upon the feelings of mutuality, equality and freedom. These feeling which are rational show the various aspects of love, and this therefore is the source of morality.

According to Professor MACMURRY, "The capacity to love objectively is the capacity which makes us persons. It is the ultimate source of our capacity to behave interms of the object. It is the core of rationality.

VIEWS OF REID ABOUT LOVE

In his book entitled creative — morality. Reid gives an important place to love. He is not prepared to regard love as superseding 'duty or duty as being transmuted into love. For him love and duty are not antithetical notions. He says, "but of course love should do what ought to be done may be done gladly in the spirit of love." In his word we should think of love not as a mere emotion, but as a whole state of mind, cognitive, conative and affective, which is the out come of a sentiment built into character". Reid writes about love in this way he is taking it in the highest sense "to mean objective and universal love, and not love that is selfish, or love that is limited to a small circle of family and friends. Such love sees the situation as a whole "and "extends and deepens the content of duty to be done".

Reid avers, "On its cognitive side it might indeed be said that love in spheres where it is appropriate that it should speak, is supreme reason' As he recognizes the affective and conative sides of love he finds that love is epistemologically superior to reason in so far as it gives intuitive knowledge of the individual and is therefore more concrete and real than reasoning. Love is not the mere form of a distinguishable content. It is a creative power in its very self.

Reid Widens the Meaning of Love

"The meaning of love to cover all aspects of human nature, without a corresponding broadening of the term reason, with the result that his criteria of creativity and intuitive certification of values are not adequate guides to morality.

TAGORE IDEAS ON LOVE

According to Tagore all life relationships are to fulfill knowledge or need or joy. Rational reality has joy as inherent quality, for Tagore wrote: I have a relationship with the world which is deeply personal All our relationships with facts have an infinite medium which is law, Satayam; All our relationship with truth has an infinite medium which is reason, Jnanam; All our personal relationship has an infinite medium which is love, Anandam. Truth, knowledge and joy are constitutive of reality as they are constitutive of the divine person. It has been said that Tagore raised nature to the status of companion with whom one can enter into intimacy through aesthetic imagination and appreciation. Nature provided a profound and ecstatic delight to him. Believing that the pulse of nature quickens the spirit of the child, he viewed education outside it as a harmful. A child should be surrounded by nature and natural objects for they have their own educational value. The child should be given the freedom in nature in order to love it. Tagore considered that forbearance as requisite for teaching and believed that the presence of learned men draws students together. Tagore chartered a challenging course for the teacher. Only he can teach who can love. The greatest teachers of men have been lovers of men. The real teaching is a gift" it is a sacrifice; it is a living thing, it is the fulfillment of knowledge for the teacher himself".

GANDHI IDEAS ON LOVE AS A SOURCE OF VALUE

For Gandhi Ahimsa retained the spiritual value which India had given to it namely, a sensitivity for all life, a reverence for living beings, a pervasive tolerance. It becomes, however, in his ethic a more dynamic and comprehensive value than ever before in the Indian experience.

"Ahimsa was equivalent to love", and in its purest form was a type of redemptive suffering. Neither in Hinduism, Jainism or Buddhism, nor in the writings of the Indian sages does non-violence become synonymous with love.

Love was not inherent to the concept in the past Gandhi detected similarities between the Bhagavad Gita and the Sermon on the mount because love was both implicit and integral to his experience of Ahimsa. This was the basis for his reconceptualization.

Ahimsa as the Extention of Love

As Gandhi looked upon Ahimsa as the extension of familial love. Some have spoken of Gandhi's Mandala in which Ahimsa reached out in concentric circles of friendship where the intimate relationships of family life are extended to neighbours, the citizens of the state and finally to all mankind. He compared it to Pauline charity, "Ahimsa means love in the Pauline sense and yet something more than love defined by St. Paul, although I know St. Paul's beautiful definition is good enough for all practical purposes. Further precision in his concept extended its active and creative dimensions. For Gandhi, suffering injury in one's person is central to non-violence. He believed that, "If love is not the law of our being than any whole argument falls down."

Selfless

Non-violence qualified one for selfless service and made possible the renunciation of self and total dedication to social enlightenment. As an ethical value for social man, non-violence must be realized interiorly before it becomes a norm for service to man; it becomes an effective norm of service when it is transformed by love. Gandhi wrote, "Service of the love was the highest service one could render to another. It asked for no consideration or return. Love becomes a sordid bargain when it asks for return or compensation; it degrades, spontaneous service of love pacifies and elevates."

Readiness

Love specifies one's motivation for public-service. If love is completely selfless, it humanizes and spiritualizes activity. Its efficacy is reached when it becomes sacrificial. A readiness to suffer in the service of love frees the individual from the bondage of himself and social consequences.

SWAMI VIVEKANANDA IDEAS ON LOVE AS A SOURCE OF VALUES

This is the way of knowing God through intensity of feeling. Vivekananda says that 'Strong emotions have capacity to awaken and activate the potential powers of man. As such, it is possible to activate it so much that man is able to know God himself. Ordinary emotion can be converted into powerful feelings, ordinary love can be converted into Divine love or

Supreme love and Devotion, this is the Bhakti (love) marga. Devotion or love, according to Vivekananda is natural to man. The only point is that ordinarily object of our love is the finite object which is transitory, perishable and, in the last analysis, unreal.

Attachment

Love, in this sense, is not pure love but attachment. The Bhakti Marga is the way of pure love in which the object of love or devotion is not the finite or the limited but the supreme. This love will be universal love, love for all, because this will be based on the realisation of oneness of everything. He says that it is possible to realise God simply by "loving" we may go on extending the scope of our love, so as to make it more and more comprehensive till it becomes truly universal.

RADHA KRISHNAN VIEWS ON LOVE AS A GREAT SOURCE OF UNIVERSAL VALUE

Dr. Radha Krishnan says that fight against social evils can be carried on in two stages :

1. The first stage is the preparatory stage.
2. The second stage is the final assault.

1. The Preparatory Stage

It consists in bringing about certain changes in the intellectual, ethical and emotional make-up of man. "Doctrine, Devotion and worship". These constitute the first stage.

2. The Second Stage is the Stage of "Meditation, Contemplation and Love

Further Radha Krishnan says, "An absolute inward purity demanding self-mastery and self-renunciation is demanded". In this statement the expression 'Self-mastery' and self-renunciation' refer to the preparatory stage and the expression 'an absolute inward purity' refers to the second stage. 'Love of the neighbour.' For example, is not merely a theoretical maxim of a moral code, it is man's attempt to practice love and sacrifice. He has to cultivate a feeling of detachment. Detachment has both positive and negative aspects in it. Negatively i.e. to be detached is not to want anything for one self.

Positively Aspects

Consis in a free and willing giving away of everything personal. Explaining this points analogically Radha Krishnan says, "If we can not be satisfied with the beauty of the flower unless we pluck it and put it in our button — hole, we can not be at peace." This analogy symbolically suggests that unless we give up the attitude of "possession" — The feeling of having every thing for ourselves, we can not be, to be at peace one must renounce narrow and selfish interests. This may lead to physical suffering, but suffering and renunciation form the core of ethical discipline, not merely as negative creeds but as positive principles of love.

EDUCATIONAL PHILOSOPHY OF GURU NANAK

Guru Nanak advocated about the love as a source of values. He has further said that "Love has intrinsic as well as instrumental value". It is an end in itself sought for its own sake, because it is of the nature of Bliss, Lasting and Satisfying. It is instrument as it leads to love for God and all His Creation, Guru Nanak was of the view that unless the feeling of universal love for all beings and God gets initiated. Through the word of Guru, there is little chance of be one with the Supreme.

The only way to get salvation is to meditate on Nam. (Guru's word). It develops the faculty of pure intellect and such intellect develops the intense love for God. It leads to Bliss (Anand). It is with this type of love that one is in a position to get rid of the lust for Maya and the intitutive experience of reality takes place. This is perhaps why that love toward God and His being is given a very high place in all religions.

Infact, love for all leads to goodness. If a person drinks the nectar of universal love, that he rises above egotism and goodness becomes his way of life. God realisation can be achieved only by those who have intense love for God. Guru Nanak laid emphasis upon universal brotherhood and took the society out of the narrow concepts of the divisions of castes, colour, creed, status, sex and religion. He established a school of thought which worked for the universal betterment and this thought a significant social change.

Even now Sikh

*pray. "One who prays through
the media of Nam always
Lives in high spirits and pray for
the betterment of all".*

Love is not an emotion it is form of energy which each individuals transmits and receives every moment. It affects all forms of life, and is a peculiar possession which grows with sharing. Love is the answer to the question, "What in me loves what in another person? It is the reflection of the same truth that one loves. What to say of children, even animals and beasts respond to this power of love, love helps us over come the sense of fear by promoting better understanding and appreciation. Since love spring from the truth it is in nature of righteous action and results in peace.

Jesus declared, "Love is the great force on the earth, hatred and malice should find no place in the heart."

SUB VALUES OF LOVE

Following are the subvalues of love which are considered the bases of value and who help in promoting the values among masses towards to one-another. These are :

1. Sincerity
2. Kindness
3. Sympathy
4. Friendship
5. Patriotism
6. Devotion
7. Tolerance
8. Humanism

As it is said that love is the expression of the individual divine within and is the power of soul. It is the mightest of forces in the world and is truly representative of human nature. One may define love as any positive response to an attraction is called love, any feeling of attachment, however drivial or transitory is characterised as prema for love expresses itself as attachment to things, affection towards kith and kin, desire for objects, love in human relations, reverence towards the great and devotion to God.

Love gives and forgives. Duty without love is deplorable. Duty with love is desirable, love without duty is divine. Love is the sub-stratum of all the other values.

ROLE OF EDUCATION

Education aims at enabling the children to realise truth in their heart which is the source of love. Love flows from the core of their hearts. It expresses itself in the act of self-sacrifice and a service to fellow beings. One may not have faith in God but there cannot be anyone without love. The value of love should be inculcated right from childhood and is naturally imbibed. Love and affection are the basic needs of children. Teachers have to recognise the needs as of great importance to the growth and development of the child. It is the teacher who sows the seeds of love in the mind and heart of the child who later serves for society according to the quality of seeds which he has sown by their teachers in the institutions i.e. schools, colleges and universities.

NON-VIOLENCE

"If a man gives you a drink of water, and you give him a drink in return, that is nothing, real beauty consists in doing good against evil."

INTRODUCTION

Gandhi's greatness as a leader and thinker lay in his transformation of the individualistic message of "Non-violence" into a successful technique for direct mass action. Mahavira, Budha, Nagasena, Dharmakirti and Santarakshita had conceived of "Ahimsa as a tenet of personal action and motivation".

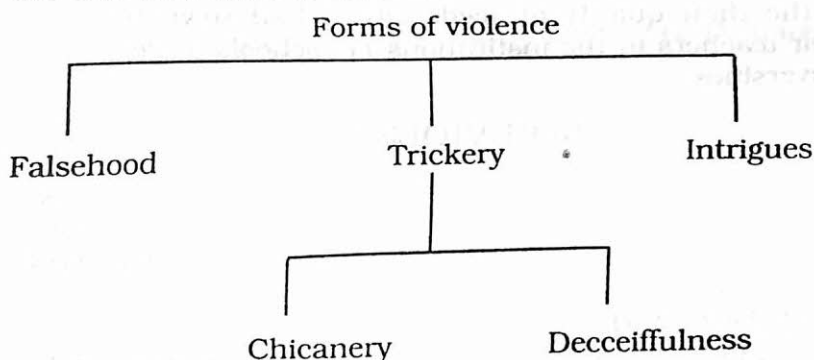
But Gandhi transformed it also into a social and political technique. An account of Gandhi's "Theory of Truth" necessarily takes us to the consideration of his view on the nature of Non-violence. Gandhi himself says, "I have nothing new to teach the world. Truth and Non-violence are as old as hills: All I have done is to try experiments in both on as vast as I could. In doing so I have sometimes erred and learnt by my errors. Life and its problems have thus become to me so many experiments in the practice of Truth and Non-

violence".....In the fact it was in the course of my pursuit of truth that I discovered non-violence" explaining more clearly the transition from the notion of truth that of Non-violence says, "Ahimsa and truth are so interwind that it is practically impossible to disentangle and separate them. They (truth and Non-violence) are like the two sides of a coin, or rather a smooth unstamped Metallicdisc".

FORMS OF VIOLENCE

Acc. to Gandhi, "Violence is a comprehensive category and is manifested both at the personal and the institutional levels. Evil Thoughts, sentiments of revenge, and brutality, verbal pugnacity and even accumulation of unnecessary things represent examples of personal violence.

Falsehood, Trickery, intrigues, chicanery and deceitfulness are also the Forms of violence.



Violence Committed by Govt. :

Physical punishments, imprisonment capital punishment and war represent example of violence committed by Government.

Species of Violence :

Even exces of emulation and competition can become the species of violence.

Manifestations of Violence :

Economic exploitation and strangulation of others are also manifestations of violence.

Non-violence :

Non-violence or Ahinsa is, hence, necessarily, equally

comprehensive and represents the total neutralization of violence in all forms.

Ahimsa Paramo Dharmah :

"Non-violence is the highest law" is another axiom from ancient Indian folklore which enters into the highest ethical formulations of Hinduism, Jainism and Buddhism.

More than other concepts in the Indian experience, Ahimsa was an ethical norms which received clear definition and precision in the development of the ethical consciousness of the people.

Non-violence was accepted in various ways by the Indian traditions.

Hinduism :

Ahimsa norms was the result of the doctrine concerning the unity of all life. This belief inevitably led to the conviction that wherever life existed, it was inviolable and reverence for the cow may have been the further consequences of this norms. The norm required a practical expression for sensitivity to all life. The intimate union of all living beings which regulated Hindu ethics received perfect enunciation in the precept of non-violence.

Jainism :

One of the most severe, ascetical traditions in the religious history of man, had considerable influence upon Gandhi, and among the great Jain percepts that "Non-killing is the primary vow which extends to all forms of life and is closely connected with the observance of the other vows.

Non-killing among the Jains belonged originally to an ethic of self-perfection and was not an ethic of action, for violence appeared to the Jains as that which universally must be avoided for self-perfection.

Buddhism :

In Buddhism Ahimsa is integrated into the whole complex of religious life. Non-violence neither appears frequently nor explicitly in the Buddhism texts : yet, it is implied and serves as the ethical foundation of the higher spiritual life-in Buddhism. Among the Buddhists non-violence developed into

loving kindness, an attractive virtue reflecting the deeply affectionate character of Buddhist man.

Non-violence was integrated into the Buddhist eight fold path with norms of :

- (i) Right Action
- (ii) Right speech and
- (iii) Right livelihood

They were precepts fostering life and not death. Although Buddhist ethical life is situated within a context of non-violence and develops into loving-kindness, it reaches full maturity in compassion.

Compassion :

It is a going forth from the confinement of one's personal spiritual centre to a sharing in the lives of other. It is based on a strong love relationship with all living beings and, in its highest expression, enters into and shares the sufferings of the whole of society.

Thus Non-violence and compassion became formative of the religious personality of Asian man as Hinduism, Jainism and Buddhism contributed to its meaning and universality.

GENERAL DEFINITION OF NON-VIOLENCE

- (i) Non-violence stand for ill-feeling, hatred and where vindictiveness were absent in public protest.
- (ii) Non-violence means self rule and ability to rule one-self.
- (iii) Young India (1919): Non-violence means self-control, self purification and a recognized social status in the person offering it".
- (iv) Non-violence means "To develop the spirit is to build character and to enable one to work towards a knowledge of God and self-realization".

According to Gandhi: Self-purification and self-realization results the non-violence it can be realized through eleven ascetical vows *i.e.* Truth, Ahimsa, Chasitivity, Non-possession. Fearlessness, control of the Palate, non-stealing, swadeshi (the use and production of home made products) bread labour, equality of religion and anti-untouchability. Only

internal purification would liberate the individual for gradual self-realization and for the work of the social community to which one belonged.

CHARACTERISTICS OF AHIMSA

Ahimsa has both a negative and positive important. The positive aspect of its meaning is more fundamental for Gandhi because it comprehends the negative aspect also and represent its essence negative aspects of Ahimsa.

Mislead the Society :

The usual meaning of Ahimsa is Non-killing. Most often its meaning is made broader by emphasising that non-killing is merely one example of Ahimsa. Ahimsa then is conceived as the opposite of "Himsa" Gandhi accepts this and much more to its content. He also accepts that himsa means causing pain or killing any life out of anger, or from a selfish purpose, or with the intention of injuring it, Refraining from doing all this is Ahimsa.

Thought Speech and Action :

Gandhi seemed to be influence by Jainism which re-commends the practice of Ahimsa in thought, speech and action. According to it even thinking ill of others is himsa. Not only this, Jainism demands that ill, speech, and ill action towards to others is itself 'himsa'.

Killing Under Certain Circumstances :

Gandhi says " Taking life may be a duty. We do destroy as much life as we think necessary for sustaining our body. Thus for food we take life, vegetable and others and for health we destroy Mosquitoes and the like by the use of disinfectants etc. and we do not think that we are guilty of irreligion in doing so for the benefit of the species we will kill carnivorous beasts even man slaughter may be necessary in certain cases : suppose, a man runs a muck and goes furiously about sword in hands and killing anyone dares to capture him alive. Any one who despatches this wnatik will earn the gratitude of the community and be regarded as a benevolent man.

Killing or Injury to Life :

Killing or injury to life can be an act of violence only under

certain conditions. These conditions are,

- (a) Anger
- (b) Pride
- (c) Hatred
- (d) Selfish consideration
- (e) Bad intention and similar other considerations.

Any injury to life done under these motives is himsa. Thus, the negative meaning of Ahimsa is 'non-killing' or non-injury, but this presupposes that a non-violent act is free from hatred, anger, Malice and the like. In brief we can here mention all negative aspects of Ahimsa as follow :

1. Evil thought
2. Sentiments of revenge and brutality
3. Verbal pugnacity
4. Accumulation of unnecessary things
5. Falsehood
6. Trickery
7. Intrigues
8. Chicanery
9. Deceitfulness
10. Physical punishment
11. Imprisonment
12. Capital punishment
13. Wars
14. Economics exploitation
15. Excess competition and emulation
16. Strangulation of others etc.

But for Gandhi, the positive aspects of Ahimsa are much more basic than its negative characters. Ahimsa is not merely refraining from causing injuries to creature, it stands for certain positive attitudes towards other living beings that one must cultivate.

Law of Species :

In working out the positive principles of Ahimsa, Gandhi proceeds under a basic conviction, namely. The Ahimsa represents one of the basic and essential qualities of man kind that does not mean that violence does not have any

place in life. Infact, even in preservation one's existence one has to commit himsa of one kind or the other and yet Ahimsa is consider to be the law of our species. This is apparent from the fact that even when violence appears to do some good, the good that result is very temporary. Nothing permanent can be built on violence.

Ahimsa is Natural to Man :

We illustrates this in various ways. If we survey the course of evolution we shall find that although in the initial stages brute force appeared to be dominant, the progress of evolution is towards Ahimsa. In case of every species it can be seen that no animal or creature eats or devours or destroys its own off springs.

Ahimsa — Vitally Integrated :

Ahimsa is vatally integrated with truth or God integrated with truth or God, All men are children of God. Hence to slight a single human being is really to inflict injury upon the divine spirit in man and thus it amounts to an injury upon the whole world. Bible rightly said that "Vengeance belonged to god". He holds that it is possible and advisable to resist a perverse system but "to resist and attack its author is tantamount to resisting and attacking oneself".

Ahimsa — As the Extension of Love :

Infact, in its positive aspects Ahimsa is nothing but love, love is a kind of feeling of oneness. In an act of love one identified himself with the object of his love, and this can not be possible unless. There is an effort to free mind from every such disposition that prevents the spontaneous out flow of love. Love according to Gandhi, is the energy that cleanness one's inner life and uplifts him and as such, love comprehends such noble feelings as benevolence, compassion, for giveness, tolerance, generosity, kindness sympathy etc.

Ahimsa — Completely Selfless :

Ahimsa specify one's motivation for public service if a himsa is completely selfless, it humanizes and spiritualizes activity. Its efficacy is reached when it becomes sacrificial. A readiness to suffers in the service of love frees the individual from the bondage of himself and social consequences.

Non-Violence — A Gospel of Action :

Non-violence again is conceived as a gospel of action. It is not an attitude of indifference or passivity. It is true that the seeds of non-violence lie deep down in the heart but they are expressed and given shape in action. Therefore, Non-violence is a dynamic process involving continuous and persistent deliberations, efforts Strains and actions.

Non-violence — Sacrifice and Suffering :

Sacrifice, according to Gandhi is an indispensable companion of love. Love demands a going beyond, a self-transcendence only he can love who is selfless, who only believe in "giving" and not in taking.

Gandhi says, "Love never claims, it ever gives. Love ever suffers, never resents, never revenges itself".

This is self-sacrifice and this involves suffering. "The test of love is "Tapasya" and "Tapasya" is self-suffering.

AXIOMS OF NON-VIOLENCE :

There are five simple axioms of non-violence as advocated by Mahatma Gandhi :

1. Non-violence implies as complete self-purification as is humanly possible.
2. Man for man, the strength of non-violence is in exact proportion to the ability, not the will, of the non-violent person to inflict — violence.
3. Non-violence is without exception superior to violence. i.e. the power at the disposal of a non-violent person is always greater than he would have if he was violent.
4. There is no such thing as defeat in non-violence. The end of violence is surest defeat.
5. The ultimate end of non-violence is surest victory-if such a term may be used of non-violence. In reality, where there is no sense of defeat, there is no sense of victory". Harijan : (Oct. 12, 1935).

THE TECHNIQUE OF AHIMSA :

Gandhi is aware that a theoretical emphasis on the value and importance of "Truth and non-violence" would lead us nowhere unless away is shown for the practice of Ahimsa.

That takes him to develop a technique of Ahimsa, to which he gives the name of 'Satyagraha'.

The coinage of the word, "Satyagraha," came from the Gujarati 'agraha' which means firmness but it went far beyond this meaning. The sanskrit verb "grah" means "to seize, to takehold of, to gain possession: The adjective "Grah" means perceiving, seizing and gaining.

Acc. To Gandhi, "Satyagraha meant the dynamic qualities of non-violence and the progressive manifestation of 'Ahimsa and truth' (satya). It ultimately involved not only a firm grasp but also a new perception of "Truth and Love".

1. Satya Grahas as a Truth Force :

Satyagrahas translated by the Mahatma, as a truth force, is a technique for acting socially and humanely. Satyagrahas is the force of truth and ahimsa functioning within human relationships. Satyagraha is such a sign, the truth that is expressed exteriorly must first be possessed interiorly by the individual who image supreme truth and love.

2. Satya Grahas as a Soul — Force or Love Force :

Describing the nature of satyagraha **Gandhi says**, "Its equivalent in the vernacular rendered into English means "Truth-force". Tolstoy called it also 'soul force' or 'love force' carried out to its utmost limit, this force is independent of pecuniary or other material-assistance, even in its elementary form of physical force or violence. Indeed violence is the negation of this great spiritual force which can only be viewed or cultivated by those who will entirely eschew violence. It is a force that may be used by individuals as well as by communities.

3. Satya Graha as the Will and Way of God :

Truth, according to Gandhi, is God, and satyagraha is "Agrah" of 'Satya', and thus it means, 'holding fast to truth'. It, therefore, demands a deep sincerity and a vigorous love for truth of. It works on the conviction that truth represents the will and ways of God. Therefore the path of truth has to be followed in a vigorous manner for no other consideration except the fact that it is God's way — that it is the way of truth. In this sense the doctrine of satyagraha is strictly rigoristic.

4. Satya Graha Based on Love :

Satyagraha appears as a religious pursuit. It rests on a religious belief that there is one God behind every thing and being, and as such the same God resides in every one of us. This is the basis of love, and unless one has this basic love for mankind, he cannot practice the technique of Satyagrah.

5. Belief in Rebirth :

Gandhi feels that a belief in rebirth is almost a pre-condition of satyagrah. It demands selfless and sincere pursuit of truth. Without having any consideration of any advantage or gain. But, one will be able to walk on such a sharp "razor's edge" only if he some how believes that he will get the fruits of his good work. If not in this life, in subsequent life.

6. Satyagraha a Force Against Violence, Tyranny and Injustice :

All these evils on account of a neglect of the 'Truth' that is all-pervasive and all comprehending. Therefore Gandhi says that if we start resisting evil with evil, violence with violence, anger with anger, then we are only adding fuel to fire. The most effective force against. These evils can be the one which would force them to evaporate, and that can be done only by satyagraha.

7. Satyagrahi Suffering for the Sake of Truth :

Ahimsa is conscious suffering. The satyagraha, therefore, suffers and thereby converts the opponent. Gandhi says, "National like individuals, are built through the agony of the cross and in other ways joy comes not out of infliction of pain on others, but out of pain voluntarily borne by one-self.

8. Satyagrah as a Method of Conversion Rather than a Co-ercion :

This is why satyagraha has been described as a method of conversion rather than a method of co-ercion. Co-ercion implies violence, it may not be physical violence, but it is at least mental violence. The aim of satyagrah is not to embarrass the wrong-doer. It does not appeal to fear, and does not proceed in terms of threats. Its intention is to bring about, a change of heart.

Infact, Satyagrah is based on the pre-supposition that there are no "enemies" or "opponents" but that there are only wrong-doers. A wrong-doer will also develop some kind of a resistance if he is physically forced to be otherwise, but if he is made to see and realise the wrong, he will himself-repent and change.

9. Distrust of Hatred :

There must be 'love' even for the opponent. Distrust or hatred of any kind will prevent the success of satyagrah. There must be a 'Trust' in the goodness of the opponent and a love based on the realisation that he is also one of us. Gandhi goes on to add that "There must also be a respect for the opponent". Satyagrah seeks to persuade the wrong-doer to give up his wrong, and this can be done very effectively when the wrong doer is also approached with love and respect.

10. Patience :

Satyagrah demands extreme patience on the part of the satyagrahi. A wrong-doer can not see his wrong at once, he will take time to win over his anger and hatred. The satyagrahi must wait patiently for the good sense of the wrong-doer to be aroused.

11. Satya Grah Based on the Conviction :

It is based on the conviction that through love, Ahimsa, and conscious suffering the forces of evil can be neutralised, because this is the Divine way, the way of truth, Gandhi has believed that "this technique is universal in its application, it can be practised by children and adults, by men and women, by individual and communities and by societies and nation. It can be put to use on all possible fronts.

In domestic life, in social relationship or in political situations. Its universality is derived from the fact that it is the way of God.

CHARACTERISTICS OF A SATYAGRAHI :

Although it is possible for every body to use this technique, it can not be followed in a loose or casual or insincere manner. It requires a very strict moral and religious discipline. Gandhi has, in course of his numerous references to this subject, mentioned a number of qualities and characters which a

satyagrahi must possess, some of the basic ones can be enumerated and emphasised here

1. Satyagrahi must be basically honest and sincere. It implies honesty of purpose and sincerity of effort. Without this a satyagrah will remain Satyagrah merely in name.
2. A Satyagrahi must not have any mental reservation, he must be open minded, because a change of heart can be brought about only when the other party is approached open-mindedly, with no 'second' or 'hidden' ideas or motives.
3. A satyagrahi must be disciplined soldier. Truth alone should be his master and conscience his guide. He should be loving but firm.
4. A Satyagrahi must be completely fearless. He must not fear anything worldly-even death.
5. Fearlessness leads to another virtue i.e. sacrifice. A Satyagrahi must be prepared for the greatest possible sacrifice.
6. Suffering and sacrifice have to be undergone in an attitude of simplicity and humility. Humility is one of the prime virtues of a Satyagrahi.
7. A Satyagrahi is required to practise truthfulness and non-violence not only in his action, but also in thought and speech.
8. A Satyagrahi must be firm in his dealings and behaviours. Honesty and integrity must be his ideal.
9. There must be a conformity between the thought and action of a Satyagrahi.
10. Satyagrahi must learn to put on restraints upon his own-self.
11. Satyagrahi must also 'Tolerance' in him.
12. Satyagrahi is also required to observe other ordinary virtues of the life like punctuality and order.
13. The most important and fundamental requirement is that a Satyagrahi must have faith in God. Infact, the entire principle of Satyagrah is based on the conviction that there is one God and also on the faith that there is an element of Divinity present in every where. A faith

in God is the religious prerequisite of the life of a Satyagrahi.

TYPES OF SATYAGRAH :

Some of the prominent kinds of Satyagrah that have been used not only by Gandhi or his followers but also by believers in other kinds of theory (viz. the communists) are the following :

- (i) Negotiation
- (ii) Arbitration
- (iii) Agitation and demonstration
- (iv) Economic boycott
- (v) Non-co-operation
- (vi) Civil-disobedience
- (vii) Direct-action
- (viii) Fasting

To this list are also some other measures that have become popular in course of time :

- 1. Strike
- 2. Picketing
- 3. Dharna
- 4. Non-payment of Taxes.

All above factors which is practised by employees, students, politician farmers, business men, labourer, masses, people of backward classes (i.e. ST/SC) and other to suppress the authority to accept their demands by choosing one among all above factors.

SUB-VALUES NON-VIOLENCE :

This the last basic value which falls in the umbrella of five universal values. Non-violence and its sub-values divided into two different fields.

- (a) Psychological field or point of view.
- (b) Social field or point of view

The list given first is of the psychological qualities. There are listed as follow:-

- (i) Kindness
- (ii) Courtesy
- (iii) Good-manners

- (iv) Helpfulness
- (v) Fellow-feeling
- (vi) Gentlemanliness
- (vii) Consideration for others
- (viii) Unwillingness to hurt others or non-violence
- (ix) Concern for others
- (x) Readiness to co-operate
- (xi) Appreciation of the cultural values of others
- (xii) Compassion
- (xiii) Universal love

Social Values Under "Non-Violence" :

- (i) Awareness of the responsibility of citizenship
- (ii) Being in tune with democratic decision making
- (iii) Readiness to espouse a common cause
- (iv) Active national-awareness
- (v) Love of national-integrity
- (vi) Turning away from untouchability
- (vii) Awareness of the value of civic and national property
- (viii) Love of national unity
- (ix) Sense of social service
- (x) Sense of social justice
- (xi) Socialism
- (xii) Sense of the solidarity of mankind.

IMPLICATION AND CONDITIONS :

Implication and conditions for the success of this stupendous moral-norm of non-violence (Ahimsa) has summarized in an article in the Harijan (Sept. 5, 1936).

- (i) Non-violence is the law of the human-race and is infinitely greater than and superior to brute force.
- (ii) In the last resort it does not avail to those who do not possess a living faith in the God, of love.
- (iii) Non-violence affords the fullest protection to one's self-respect and sense of humour, but not always to possession of land or movable property, though its habitual practice does prove a better bulwark than the possession of armed men to defend them. Non-violence

in the very nature of things is so of no assistance in the defence of ill gotten gains and immoral acts.

- (iv) Individuals or nations who would practise non-violence must be prepared to sacrifice (nation to the last man) their all accept honour. It is, therefore, inconsistent with the possession of other people's countries, *i.e.* modern imperialism, which is frankly based on force for its defence.
- (v) Non-violence is a power which can be wielded equally by all children, young men and women or grown up people provided they have a living faith in the God of love and have therefore equal love for all mankind when Non-violence is accepted as the law of life must pervade the whole being and not be applied to isolated acts.
- (vi) It is a profound error to suppose that whilst the law is good enough for individuals, it is not for masses of mankind.

It is apparent that the all values *i.e.* psychological and social under non-violence play an important role inculcating the moral values in the mind of students. It can be inculcating and imparted if a teacher possess all types of qualities with sound background on the principle of selfless, sacrifice, devotion and good conducted moral. Because prosperity of our society depend upon the prosperity of our socially values crops. It is the teachers who sown the seeds of social feelings by educating the child and society.

Chapter - 5

CLASSIFICATION OF VALUES

INTRODUCTION

The question of human values has received great significance in the context of what Justice Krishna Iyer has called "The world drought of human values caused by corrupt counter-culture and mafia in power and can be arrested only by sublime principles". He has stressed the need for developing a positive culture of mass action through non-violence and civil disobedience by blending revolutionary-urge for change with Gandhian principles. Who can bring about the cultural revolution when the intelligentsia and the Judicial minded people themselves are Jittery and uncertain, and the mugging Mafia and the affluent lobby are vaccinated against law and the terrorism of the law and the lawless destroy the nation's integrity? Such questions arise in the minds of all right-thinking people who feel utterly helpless in the prevailing situation.

However, we need not feel that desperately as there is always a silver lining in the dark clouds. Human values seems to be receiving the attention of those who may happen to be the saviours of tomorrow. This involves deeper understanding of human evolution and the limitations of human mind so that the 'sublime principles' underlying human values may have the lasting impact necessary for bringing about change in thought and conduct.

As it is rightly said that the child become the learner from very early as he took birth on the earth. But now this concept has also been changed. Modern educationists, psychologists and researchers have advocated that child not only learn after birth but he learn before birth when the seed of child is sown by parents during mating period. Their thought, will,

action and intelligentsia reflect the values of new born baby. After birth, it is said we just to modify the personality, habits, attitude, interest, will, action and so-on of the child for the better adjustment in the society. As in our educational philosophy has been mentioned that as child took birth, he starts to learn his first lesson of learning from the lap of his/her mother and kisses of his/her father. Along it they modify the activities of newborn baby for his under standing through various symbols, activities and methods. So gradually child grows up, he tries to learn from his elders and arrounding environment and latter on implements these activities in his life.

Due to the faulty system of family and society like parents, peer-groups, religious institution and other social welfare institutions. It has became need of the society to provide the moral and value oriented education for the balanced development of the social structure, state, nation and inter-national world. So keeping in the views, the interest for the globlisation of human beings, we have mention the categories of values in order to promote the 'Human Values' in our daily life.

Values are classified according to their needs and demands of the society. But values are not same in all the society because each society has/have their own norms, patterns, traditions, customs, folks, rituals and manners which differs from one society to anothers. These are the set theory of an individual of a particular society which can not ignored. The SCERT, Solan conducted a seminar on "Education for Human Value" in 1981, and emphasized that values differs to one another. There is dissimilarity of values i.e. age wise, sexwise, and intelligentia wise.

Different philosophers and our educational experts have classified the values in their own ways and wishes.

Values seems almost endless in their variety and it is very difficult to present them in a certain set of classification. Therefore, more than one type of classification is required for presentation.

According to Z.K. Sataranji Wallah "In general, value may be classified into three categories on the basis of its nature, namely, biological value, intrinsic value and

instrumental value. Biological values lead to the philosophy of naturalism, intrinsic values lead to idealism and instrumental values lead to pragmatism".

1. Biological Values. The slogan of this value is "Everything that is desired is desirable". Biological value provides complete freedom and exercise of choice to the child. However, what is desired by the child may not be desirable.

2. The Intrinsic Value. Intrinsic values are reflected by idealism important intrinsic values are truth, beauty and goodness. They are reflected in the individual whether they are liked by others or not.

3. The Instrumental Value. Principle of utility is the guiding factor. Instrumental values are judged on the basis of experience. They are dependent on the consequences or the outcomes. Such values are the results of the pragmatic experience of human beings.

Plato's advocated values in terms of ultimate realities. These are

- (i) Goodness : As universal will
- (ii) Beauty : As universal feeling
- (iii) Truth : As universal thought
- (iv) To this may be added universal desire as happiness.

These are the four objects which are desired for their own sake, without thought for anything beyond them. The first three values of Plato is considered the basic values of life enunciated by the Indian thinkers as : Satyam, Shivam, Sundram.

Walter G. Everett in his book 'Moral — Values' classified human values in eight groups these are:

1. Economic Values. These are indicated by market price and they include all purchasable things. Economic value are instrumental in the sense that they are used as means to obtain other values. Some writers do not believe that these are values in the strict sense, but only in a secondary or derivative sense.

2. Bodily Values. These values relate to the health, efficiency and beauty of the physical life.

3. Values of Recreation. These values refer to the values of play and leisures enriching the life.

4. Values of Association. These may be called as the social values as that include numerous forms of human associations-From friendship and family to World-Wide relationships.

5. Character Values. Under the character values we may include the whole range of desirable personal and social virtues. Including justice, benevolence, self-control and truthfulness.

6. Aesthetic Values. Beauty of nature and works of art are the aesthetic values. These are in connection with arts, dancing, painting, dramatisation, music etc.

7. Intellectual Values. Values of knowledge and quest for and attainment of truth are included in these value.

8. Religious Value. These values include worship, devotion and commitment to that which one believes is the highest values.

Barton Perry Viewed: Values in terms of interest, i.e.

- (i) Values in terms of positive and negative interest.
- (ii) Values subjective and objective interest.
- (iii) Value of immediate and mediate interest.

Classification of Values according to Parker View: He has listed the following values on the basis of interests.

- (i) Biological values
- (ii) Economic values
- (iii) Affective values
- (iv) Social values
- (v) Intellectual values
- (vi) Aesthetic values
- (vii) Moral values
- (viii) Religious values

(i) Positive Values: Positive values are those experiences that we prefer to have-pleasure.

(ii) Negative Values: Negative values are those we would try to avoid pain. The latter, we have already referred to as disvalues. Values are ranked as higher and lower, depending on whether they cater to the material or bodily desires or to the higher faculties of man — The intellectual, aesthetic, moral and spiritual. It is also held that the satisfaction that

one gets from the pursuit of the latter values is intrinsic where as the former lead to instrumental and ephemeral pleasures only.

Spranger: Spranger gives six types of values :

- (i) Theoretical values
- (ii) Economical values
- (iii) Aesthetic values
- (iv) Political values
- (v) Social values
- (vi) Religious values.

Broudy classifies as :

- (i) Economic values
- (ii) Health and recreational values
- (iii) Associational values
- (iv) Aesthetic values
- (v) Moral values
- (vi) Religious values

One more classification shows, values under the following heads :

- (i) Academic values
- (ii) Socio-political values
- (iii) Moral values
- (iv) Scientific temper values
- (v) Global values
- (vi) Environment values
- (vii) Cultural values

Traditional and Functional Values :

Value are classified as functional and traditional values, but in general, there are three practical ways of classifying values :

(i) **Psychological Values.** Values classes are connected with some fundamental 'Instinct' or tendency, interests or desires.

(ii) **Historical Values.** Values or group of values which have acquired an institutional form, such as economic, moral, cognitive, political, aesthetic and religious.

(iii) **Axiological Values.** Here values grouped into a trinity: Truth, Goodness and Beauty.

Tylor: According to Tylor, he classifies values considering the dominant point of view in a culture. These are obtained from the corresponding major social institutions of a society as given below.

Values	Institutions
Moral	Moral codes
Aesthetic	Arts
Intellectual	Pure applied science
Religious	Religion
Economic	Economic
Political	Political
Legal	Legal system
Ettiquetter or customs	Traditions and customs

Consumatory Values: When our immediate liking or instinctive hungers are satisfied by some values, these values are called consumatory values.

URBAN'S CLASSIFICATION OF VALUES IS AS FOLLOW :

- (i) Bodily values
- (ii) Economic values
- (iii) Values of recreation
- (iv) Character values
- (v) Aesthetic values
- (vi) Intellectual values
- (vii) Religious values

He further puts them under three main groups.

- (i) The bodily economic and recreational could be brought together for they are all the satisfaction of wants connected with our bodily self.
- (ii) The aesthetic, intellectual and religious values may be grouped together for they are related not only to our bodily and social selves, but to such principles which transcends all the selves. Man is not simply an organic animal who satisfies his wants and desires but is much more than that.

- (iii) The character values lead man to develop his integrated personality.

Contextual Values: Such as, economic values, social values, cultural values, moral values, religious values, educational values and aesthetic values are known as contextual values.

Guru Nanak in his value system he has classified the values in the following hierachical order.

Hierarchy of Values Acc. to Guru Nanak

The ultimate value Perfection

Higher values Truth, Beauty, Goodness,

Social values Humility, contentment, continence, forgiveness, patience, righteousness, compassion.

Survival values Food, shelter, sleep, sex.

Dis values Uspring others wealth and women, exploiting the weak, helpless and poor, false speech, prositution, steeling, use of intoxication, crude speech, killing of living beings.

Brubacher: According to Brubacher educational values are of two types *i.e.*

(i) Related to likes or immediate values

(ii) Related to intelligent likes or remote values.

Sriniwas G. Sathaye in his book entitled "A philosophy of living an introduction of ethics" has classify the following values :

(i) Values of thinking and acting

(ii) Values of feeling and acting

(iii) Values of willing and acting

(iv) Values of the self and action

He further classify the values like:

(i) Knowledge is virtue

(ii) Paralism of thought and action

(iii) Theory and practice-Interactionism

(iv) Pleasure and pain

(v) Fear

- (vi) Love
- (vii) The will to live
- (viii) The will to power
- (ix) The good will
- (x) The will to believe
- (xi) Self-realization
- (xii) Heredity and environment
- (xiii) Punishment and reward

Gandhi has Recommended Following Values:

Gandhi believed in the sanctity of eleven great vows Mahabhartas. The great eleven vows or Ekadasa Mahabharta advocated by Gandhi are :

- (i) Satya
- (ii) Ahimsa
- (iii) Brahmacharya
- (iv) Asvada
- (v) Asteya
- (vi) Aprigraha
- (vii) Abhayam (fearlessness)
- (viii) Swedeshi
- (ix) Kayika Srama or Bread Labour
- (x) Sarva-Dharmasamabhava
- (xi) Asprishyataniwarana

Further Gandhi has recommended five universal values/
i.e.

- (i) Truth
- (ii) Righteous conduct
- (iii) Peace
- (iv) Love
- (v) Non-violence

The problems dealt with by the meetings were presented in the international review of education by Vaideanu (1979) as a result of which the editors of that Journal published a special issue in 1980 on the teaching of moral value the report of a meeting on moral education held in 1980 and attended by participants from 16 countries states. The value

emphasized in moral education programmes of the participating countries fall in to the following categories.

1. **Social Values.** Co-operation, cleanliness, kindness, filial piety, social justice, respect for others, public spirit, social responsibility, cosmopolitanism, universal brotherhood, respect for human dignity, respect for human rights, dignity of labour etc.

2. **Values pertaining to self.** Truthfulness, honesty, discipline, tolerance, cleanliness, orderliness, peace of mind, perfection of self etc.

3. **Values pertaining to country and the world.** Patriotism, national consciousness loyalty to the king and the crown, peaceful citizenship, international understanding, human brotherhood, awareness of the interdependence of nations etc.

4. **Process Values.** Scientific approach to reality, discrimination, search for truth, suspension of judgement etc.

Acc. to the Indian Thinkers:

There are the three basic values of human life i.e.

Satyam Shivam Sundaram

Values can be classified in several ways. We have already discussed the various types of values recommended by the various scholars, educationists and thinkers. Generally we classify the values into two ways i.e.

(i) Intrinsic values

(ii) Extrinsic values

Values are, at the out set, divided into two types:

(i) Subjective or internal

(ii) Objective or external

That is, some educators hold the view that educational values are internal and subjective. They are biological and psychological in origin. They satisfy the wants and desires of the student. They do not have intrinsic or inherent worth of their own. Only the student of the teacher 'value' them from his point of view and needs, instincts and emotions. Other educators regard educational values as external and objective. They do not believe that they are just internal or private concern of the fashions a desk or chair for the class. By giving a shape to wood, a purpose is served, or a value is

incorporated into it. The educators of the second view, however believe, that personal desire may be an important element of educational value, but they hold values are independent of such desire.

There are mainly two kinds of values. From another point of view "to value". Some values are used to value and others are utilised to evaluate. The same distinction is evident in the values "to prize and to appraise, to esteems and to estimate". The similar differences also appears in "what is desired" and "what is desirable", since what ever is desired by the child, may not be desirable. Brubacher has rightly remarked, "Desires are simple expressions of biological urges and bodily appetites. They become elevated to the level of the desirable only, when aftertaking other things into account, they have bee judged desirable educational values, therefore, cover both liking and intelligent likings.

Values may again be divided into.

(i) Instrumental and

(ii) Intrinsic values

The instrumental values are values which are judged good for something. That is their values are dependent on the consequences or the out comes for example, what subject a child should take up for his studies depends on what career he will take. Students for taking vocation of engineering cannot study the same subjects as the student of law. There subjects suitable or desirable for a particular vocation may be said to have possessed instrumental values for the same.

On the otherhand, intrinsic values are interest in the objects, not imposed or applied or applied by outside agencies. They are judged good not for something else, but are good in and of themselves. They are not accidental, but are good in and of themselves. Taking an example of desks, it may be pointed out that they have specific functions in providing the students with space for writing, keeping books, drawing design on the same. This specific function or value of desks may be called intrinsic value. However, some values may be instrumental as well as intrinsic simultaneously. That is, a school desk might also be used by teacher for keeping a blackboard or for himself occasionally sitting on it. In this way desk can be used intrinsically as well as instrumentally. Thus some objects can have two kinds of values. Instrinsic

values can be explained by exemplifying that values like truth, happiness, love, peace are desired as a goal states for their own sake. For their intrinsic worth. They are sought as human perfections or ends which are good in themselves and have worth in the without reference to any other end. Balanced food is a value in the manner that it is essential for good health and good health in its return, is a value as it is a mean to happiness. But happiness is valued for its own sake not as a means to some other things. Here we value a thing not because it serves as a means for some other thing not because it serves as a means for something that we desire but in its own right. It is an intrinsic value not an extrinsic or instrumental, one like balanced food which is a value in relation to good health which again is a value in relation to happiness. Happiness is intrinsic value. These values are called absolute values yet the number of the absolute values is small but they are ends in themselves and can never become means, but they still need means to realise them.

One thing is sure that values have to remain flexible and constantly under examination as their relatively changes in the evolving world. New-occasions demand new obligations.

Not only values change according to circumstances but social values have to be adjusted in the context of social demands, usages, customs and practices. Every child and adults is interested in asserting and maintaining his values. But some adjustment is necessary to accommodate the urges to one another. For example, duty to behave in manner that adults also must realise their values.

Lastly, values are of various kinds named according to their specifications. There are aesthetic values in connection with arts, dancing, painting, dramatisation, music etc., spiritual values concerning spirit as opposed to matter, divine matters and soul, moral values, values relating to ethics and social values concerning society and its well being.

IDEALIST VIEWS :

The idealists believe that the objective of living and learning is to develop the natural man into the ideal man. According to them, values substantially exist and man values them because they are realities and part of the fabric of the cosmos. They however, add that while the values exist in themselves,

the act of valuing them is an individual experience. According to idealists every object, idea or act has intrinsic value. The valuer has to discover it. It is believed that the student realises values and value has existence in his interest and desires. God or the Ultimate reality or the Universal mind also exist and re-embodies perfect values, perfectly realised. In the words of Kant within all individuals there is an imperative (value) to do good, which is an aspect of mind as perception, sensation and memory are. The idealists want a synthesis between the metaphysic (which asserts the existence of absolute entities, such as the good, the perfect, truth etc.) and the subjective nature of values as a degree of valuable-ness felt by the value. When they feel that values are inseparable from consciousness, their utterances like "transcendental values, perfect values, the highest good, ideal from and so forth" prove that faith in "ideal perfect value." They believe that such values are the aspects of the universe transcending a particular man's immediate experience of value.

PRAGMATISTS VIEW

Unlike the idealists, the pragmatist hold that values are not pre-existent fixed or eternal. Pragmatic values are not absolute in themselves but are valuable in a relative way to the situation requiring a choice and also to the future situation that might hypothetically exist as the result of immediate alternatives of action. Man creates values according to circumstances and environments. According to them 'Truth' holds good if it works out well as judged from consequences. They are instrumentalists and hold that values are not intrinsically good but are good for themselves in a particular situation. Their theory of truth and method of problem solving has an operational character, through which they establish the idea that values are valuable for a purpose. The pragmatists have propounded a theory of values as they come into being within the individuals. As a primary requirement of this theory a person should have language symbols in order to communicate with others. This will enable the individual to listen to the thoughts of another and thus finally to develop the capacity to think thoughts of his own. In this way he becomes self-conscious. This is the second prerequisite. The third step is that the person should fully

grasp his individual and social relationship to society as an initiator of events with future consequences for himself, in order to be an agent in the making and realising of values.

The pragmatic view tends to find some values more important than others. For example, a student may desire to spring morning just relaxing, but may spend his time in reading an interesting book. The values supporting his future well — being are more worth-while to him than his immediate desire. A distinction therefore is drawn between immediate values and long range values according to the situation. They believe that all values are relative and subjective. A value may be acceptable to one person but may not suit another. What is good for the goose may not be good for gander. What is applicable in one situation may not be applicable in another situation. Every person is his own judge in determining the valuableness of a value. Education should help in creating values, in discriminating them, in sifting them. Knowledge and more knowledge about men and things helps in the process of building a philosophy of values.

NATURALISTS VIEW

The naturalists and first their cousins realists believe that values are found in nature and are discovered by man who is a rational being. According to Santayana, a rational man at his highest development is capable of attaining all the spiritual insights claiming supernatural inspiration by his own efforts alone, because man has the capacity to be noble as well as base.

From all the above discussion on values, it may be concluded that the task of the educator is obviously not so simple as just declaring some values as educational values. The act of valuing, the source of values and its influence on learning process are some of the important considerations. This however, is to be understood that there is a pervasive operation of value attitudes in all educational activity. Every teacher, every school and every system creates values situations presuming a status of values from which students take attitudes. The greater values are those which make for wise choice and the values must be critical, objective and have a consistent approach to decision making. Immediate pleasure, as such is seen to be unreliable. It is likely to produce

undesirable future conditions. To act uncritically is to act blindly. Thus the critical mind is itself a major value.

In the school situation and in the student all values tend to coalesce and operate collectively with a particular value becoming paramount for a time or in a certain area of life while the other values are so ordered that they support the claims of dominant values. For example, in the communist ideology social values are dominating. They are respected more highly than the individual values. Thus evaluation of social value is higher and individual values come into lime light as they encourage men to affirm their unselfish service to the group. Education is intimately related with dominating values. A dominating value, however, does imply a constellation of contributing values. It is the dominating value with its constellation of contributing values, which conditions the aim, content and the direction of educational programme.

The Kothari commission has rightly observed, "The expanding knowledge and the growing power (science) which it places at the disposal of modern society must, therefore, be combined with the strengthening and deepening of the sense of social responsibility and a keener appreciation of moral and spiritual values." Inculcating of desirable values in the pupils is felt essential for meeting out the crisis of character. In the situation that is rapidly developing. It is equally important for us to give a proper value-orientation to our educational system.

RECOMMENDATIONS OF THE EDUCATION COMMISSION FOR GIVING A PROPER VALUE-ORIENTATION TO OUR EDUCATIONAL SYSTEM.

It is not our purpose to enumerate a list of values to be inculcated. What we would like to emphasize is the need to pay attention to the inculcation of right values in the students at all stages of education. We are happy to note that an awareness of this responsibility has been growing since independence. The university education commission 1948 considered both its philosophical and practical aspects and made certain valuable proposals for reform. However, except in a small number of institutions, they were not implemented. In 1959 the Central Advisory Board of education appointed a special committee on Religious and moral instruction (the

Sir Prakasa committee). The report of this committee has been before the country for many years, but response from educational institutions has been neither active nor enthusiastic. This is having a very undesirable effect on the character of the rising generation. It has, therefore, become necessary and urgent to adopt active measures to give a value-orientation to education. From this point of view, we make the following Recommendations :

1. The central and state Government should adopt measures to introduce education in moral, social and spiritual value in all institutions under their direct control on the lines recommended by the university education commission on religious and moral instruction.
2. The privately managed institutions should also be expected to follow suit.
3. Apart from education in such values being made an integral part of school programmes generally, some periods should be set apart in the time — table for his purpose. They should be taken, not by specially recruited teachers but by general teachers, preferably from different communities, considered suitable for the purpose. It should be one of the important objectives of training institutions to prepare them for it.
4. We also suggest that the university department in comparative religion should be specially concerned with the ways in which these values can be taught wisely and effectively and should undertake preparation of special literature for use by students and teachers.

For higher education, we agree with the suggestion made by the university education commission and the Sri Prakasa Committee. A general study of the different religions of the world should be a part of the first degree courses and a graded syllabus should be prepared for the purpose.

For instance, in the first year. It can deal with the lives of great religious leaders; In the second selections from the scriptures of the world with a universal appeal could be studied; and in the third year, the central problems of the philosophy of religions considered: We would also like to lay stress on the importance of encouraging students to meet in groups for silent meditation. In the attempt to inculcate

values through education we should draw freely upon our own traditions as well as the traditions of other countries and cultures of the world. There are strands within Indian thought itself which can lead to the new outlook appropriate for a modern society and which can prepare the people for a willing acceptance of life with all its joys and sorrows, its challenges and triumphs. In them, too, we can find inspiration for social service and faith in the future. Mahatma Gandhi, for instance — and some other great leaders of thought-discovered the inspiration for their idealism and their passionate striving for social justice and social reconstruction largely from these sources. It is such re-interpretations and re-evaluations of the past that are now most needed. It is however, specially important in the world of today that this effort should not be restricted to the national sources only. It would be necessary to draw upon liberalising forces that have arisen in the western nations and which have emphasized among other things, the dignity of the individual, equality and social justice.

VALUES CLASSIFIED (by NCERT)

The following list has been compiled by the NCERT in its publication entitled 'Documents on social, moral and spiritual values in Education' published in 1979.

- | | |
|--|--------------------------------|
| 1. Abstinence | 15. Democratic decision making |
| 2. Appreciation of cultural values of others | 16. Devotion |
| 3. Anti-untouchability | 17. Dignity of the individual |
| 4. Citizenship | 18. Dignity of manual work |
| 5. Consideration for others | 19. Duty |
| 6. Concern for others | 20. Discipline |
| 7. Cooperation | 21. Endurance |
| 8. Cleanliness | 22. Equality |
| 9. Compassion | 23. Friendship |
| 10. Common cause | 24. Faithfulness |
| 11. Common good | 25. Fellow-feeling |
| 12. Courage | 26. Freedom |
| 13. Courtesy | 27. Forward look |
| 14. Curiosity | 28. Good manners |

- | | |
|--------------------------------|--|
| 29. Gentlemanliness | 58. Simple living |
| 30. Gratitude | 59. Social justice |
| 31. Honesty | 60. Self-discipline |
| 32. Helpfulness | 61. Self-help |
| 33. Humanism | 62. Self-respect |
| 34. Hygienic living | 63. Self-confidence |
| 35. Initiative | 64. Self-support |
| 36. Integrity | 65. Self-duty |
| 37. Justice | 66. Self-reliance |
| 38. Kindness | 67. Self-control |
| 39. Kindness to animals | 68. Self-restraint |
| 40. Loyalty to duty | 69. Social service |
| 41. Leadership | 70. Solidarity of mankind |
| 42. National unity | 71. Sense of social responsibility |
| 43. National consciousness | 72. Sense of Discrimination between Good and bad |
| 44. Non-violence | 73. Socialism |
| 45. National Integration | 74. Sympathy |
| 46. Obedience | 75. Secularism and respect for all religions |
| 47. Peace | 76. Simple living |
| 48. Proper utilisation of time | 77. Spirit of enquiry |
| 49. Punctuality | 78. Team work |
| 50. Patriotism | 79. Truthfulness |
| 51. Purity | 80. Tolerance |
| 52. Quest for knowledge | 81. Universal truth |
| 53. Resourcefulness | 82. Universal love |
| 54. Regularity | 83. Value for national and civic property. |
| 55. Respect for others | |
| 56. Reverence for old age | |
| 57. Sincerity | |

School programme for developing values for various kinds:-

Following are the important activities to undertaken in the school in this regard :

1. Community prayer in the school
2. Health and cleanliness programmes
3. Socially useful productive programmes

4. Citizenship training programmes
5. Celebration of national programmes and festivals
6. Cultural and recreational programmes
7. Social service programmes
8. Appropriate teaching — learning situations
9. Emphasis on the unity of all religions, harmony among communities and national integration.

Role of Teachers :

Teachers must play an important role in such programmes the most important aspect is that they should set good examples of conduct and behaviour which the students may imbibe in themselves. Lastly, it may be stressed that the teachers, the educational workers, the educators, the supervisors, the administrators and above all the parents must try their best to promote all above value and value oriented education.

Chapter - 6

APPROACHES TO VALUES-ORIENTED EDUCATION

Education is a cultural phenomenon or cultural action. It is demonstrated in the sense that the culture and education promote each other mutually. Each culture develops its own specific form for its illumination, tradition and development. In other words, culture creates education. Centrawise all education produce culture. This culture and education show themselves to be essential criteria for human existence as such. The accompanying and leading to the still non-adult into adulthood has been designed by many from olden times with the concept of education. Education ends when the status of adulthood is achieved. In every culture adulthood can be regarded as the status of being human in which a person can live life relatively independently in responsibility with himself and the commity in which he is expected and permitted to do so. Jones (1979) writes, "So education has to its content a particular objectives the independence of the individual, which essentially comprehend the capacity for responsibility and with the achievement of this a particular end in time". The basic intention of education is to give assistance for becoming and being adult. With in a culture adulthood is defined as attainment of so high degree of intellectual and moral maturity, that a person can lead his life. With independent responsibility for himself and others. It is generally agreed that the main function of education is to:

- (i) Promote a balanced development of
 - (a) Physical
 - (b) Mental
 - (c) Social

(d) Moral and

(e) Spiritual aspects

These above function of education will help in the promotion of the following values i.e.

- (a) Social welfare
- (b) Social progress
- (c) Social change
- (d) Nationality
- (e) Sense of oneness (We feeling)
- (f) Sense of fraternity
- (g) Toleration
- (h) Righteous duties action and conduct
- (i) Truth, fearlessness, love peace and non-violence
- (j) Value of humanism
- (k) Value of socialism
- (l) Value of secularism
- (m) Value of Democracy
- (n) Value of National-Integration.

Thus realisation of our national objectives of building a democratic and just social order based on the following aspects like :

- (i) equality
- (ii) social justice
- (iii) fraternity and
- (iv) freedom

Several educationist in India and abroad have stressed the importance of promoting values through education, which is facing the crisis of character in different spheres of life Radha Krishnanan commission (1949) held the view. "That in addition to the search for truth through scientific and scholarly pursuits an important task of education is a concern with values."

Kothari commission (1964-66) with its emphasis on education's role in national development includes among the functions of higher education cultivation of right interest, attitudes and moral, intellectual values.

The NPE, (1986) had observes, "The growing Concern over

the erosion of essential values and an increasing cynicism in society has brought to focus the need for readjustments in the curriculum in order to make education a forceful tool for the cultivation of social and moral values”.

The inseparable links between education and values is evident in the nature and aim of education. The primary task of education is the creative extension of knowledge, but it is not the total task. The educators task is a wholistic task, and one can not say to the students that he will take care only of their minds. Young people at their school and university should be given an understanding of moral and spiritual values. If it is the business of education to impart an integrated view of life. If education has a relationship with the meaning of life, than a proper value orientation of education becomes imperative.

APPROACHES TO VALUE IN SCHOOL:

It is well known that values are guides to human behaviour and that school years are crucial for developing one's system of values. Rath *et al.* (1966) writes that “person have experiences, they grow and learn. Out of may come certain general guides to behaviour. These guides tend to give direction to life and may be called values”. While out of schools experience may be equally or perhaps more important, the importance of school experience need not be under-estimated, particularly because these are the experiences which are under our control and which can be structured for the best possible results. Two main approaches are commonly known for value-oriented education. They are recognised by different names likes :

- (i) Direct and indirect
- (ii) Formal and informal
- (iii) Structural and unstructured etc.

The author prefers to call them critical inquiry approach (CIA) and Total Atmospheric Approaches (TAA). After describing these approaches an attempt will be made to synthesis the two approaches and evolve a third approach called integrated Concurrent Approach. (ICA)

CRITICAL INQUIRY APPROACH:

Moral education should ideally begin with critical inquiry

and clarification of values. According to Dewey, the task of moral education is to help children discover what is right through constant critical inquiry and thus harness their inherent energies for the pursuit of sound values. Indeed, the dynamism of the child is taken as the starting point and bases for the process of value inquiry (John Dewey 1916, ch. 26). Value inquiry is undertaken by the child with the help of the teacher. While doing so, the right and valuable is perceived by the child and it is automatically accepted and followed, since it constitutes the solution to a problem that the child seeks to solve. According to this view there is no gap between discovery and action. Critical inquiry and clarification of values is important because indoctrination and brain washing is contrary to sound moral development. It reduces the level of reason, critical awareness and openness in ethical inquiry. Hare (1964) for example, objects to indoctrination which begins when we are "Trying to stop the growth in our children of the capacity to think for themselves about moral question. Teaching reasoning skills rather than only "content" in value is, therefore, of crucial importance. Students should be furnished with a set of reasoning skills, which they would then use in the real world. For example, a problem can be posed in the form of a dilemmas of speaking the truth and putting some one in a trouble. Such-dilemmas can be used to advantage to open up a new line of thought, test a principles or to raise questions about a particular view point that has been taken for granted.

Such an approach implies setting aside sometime in the school time-table for discussion on values. Education commission (1964-66) was of the view that specific provision for direct moral instruction in the school programmes is highly desirable. The commission agreed with the recommendation of the Sri Prakasa Committee Report (1960), that one or two periods a week should be set aside in the school time table for instruction in moral and spiritual values. The commission recommended that at the primary stage such instruction will generally be imparted through interesting stories, including stories drawn from the great religions of the world.

At the secondary stage, there may be frequent discussion between teacher and the pupils on the values sought to be

inculcated". (p. 206) The inquiry approach would help student in clarifying the nature and consequences of the value and to become thoroughly only committed to their values clearly it is a crucial aspect of any sound approach to value education to become more aware of the values one has, in order that one may evaluate them critically. The discussion may lead to very sensitive areas of a person's experience and therefore, great care would be required in handling the discussion, especially in a class room setting. Besides, value clarification strategy is useful for making the study of values more interesting and productive. Value clarification of this kind, however, should be seen as just one aspect of a much larger process in value oriented education.

TOTAL-ATMOSPHERIC APPROACH

Another view on values is that knowledge of right and wrong and reasoning in value is not difficult to attain, the problem of value oriented-education is rather one of character or will, of having the moral fibre to do what is right and not to do what is wrong. Moral education based on this conception involves the use of activities, exercises and procedure in the entire school programme that habituate children in right modes of conduct thus strengthening their character. There is a popular saying that "Morality is not taught but caught" and therefore it is maintained by-some educators that the only way to influence the values of children in school is through the organisation and atmosphere of the school including the personal example set by the teachers.

Others have not taken such an extreme position but they have suggested that the organisation and atmosphere of the school is a major factor in moral development. A school that does not practice what it teachers in the area of values will teach very little. Education commission attached great importance to the role of "Indirect Influence" in building up good character. The commission, therefore, recommended that "The school atmosphere, the personality and behaviour of the teachers, the facilities provided in the school will have a large say in developing a sense of value. We would like to emphasize that the consciousness of values must permeate activities in the school i.e.

1. The school assembly
2. The curricular activities

3. Co-curricular activities
4. The celebration of Religious festivals of all religions
5. Work experience
6. Team games and sports
7. Subject Clubs
8. Social services programmes

All these can help inculcating the following values.

1. Values of Co-operation and mutual regards
2. Value of honesty
3. Value of integrity
4. Value of discipline
5. Value of Social-Responsibility

It is not difficult to understand why this approach gets wider acceptance. In fact, this approach is being followed with a great variation in the degree of consciousness and amount of efforts attempted for inculcation of values. The fact is, whether we like it or not, that certain values are being "caught" by our children depending on the total atmosphere that we provided in our schools. Unfortunately, however, not many schools make conscious, planned and deliberate efforts to connect the inculcation of values with the kind of experiences, activities and atmosphere provided in the schools. Had the schools done their job adequately with this perspective mind, we would have felt so much concerned with the problem of inculcation of values in school education. What happens in practice is that while school atmosphere remains charged with information, knowledge and skills. The values are easily forgotten till some unpleasant events take place which again remind them about values.

THE INTEGRATED APPROACH

After consideration of the two main approaches for inculcating values, we should seriously ponder over the possibility of integrating that both the approaches have their merits and that no single approach is going to yield the results we have in mind. That is what I have called as "The Integrated Concurrent Approach". It can be seen that the two approaches are complementary to one another and it is possible and desirable to use them concurrently in an integrated fashion. The integrated approach being suggested

is one in which problems or topics are the main focus of inquiry, experience and action in school atmosphere. Units of study are centred on topics of every day school and out of school experience such as :

- (1) Friendship
- (2) School's contribution to national integration
- (3) Rewards and punishment
- (4) Neighbourhood
- (5) Sharing books and other materials at school
- (6) Disadvantaged class children at school
- (7) Differences in values
- (8) Work and leisure
- (9) What we are doing for secularism and democracy
- (10) Conflicts
- (11) Prejudices etc. in the school
- (12) Values from text-books and so-on.

Each topic may be tackled through consideration of key questions, principles and concepts, review of a wide variety of concrete examples, gathering of relevant information, having experiences appropriate to the problems in question, and where feasible, engaging in related activities. Ideas, principles, theories and information and experiences — all can be inputs for inculcation of values. For examples, while discussing school in general, the values and rules of school should be made explicit and subjected to open discussion. The reason for imposition of certain rules should be made explicit. Children may narrate their good and bad experiences and collect impression about their school. All this is likely to inculcate values of following aspects *i.e.*

1. Inquiry
2. Openness
3. Democratic
4. Participation
5. Honesty etc. in them

The approach requires appropriate planning to weave total atmospheric experiences into specific topics. At the same time there should be a good deal of freedom for students to disagree, modify the theories and principles presented,

propose alternatives, respond differently and organise activities for practising and testing ideas. A number of pedagogical questions can be raised connection with this approach teacher-orientation, for example, is an important problem. These are however, convinced of the utility and feasibility of an approach. The other problems can certainly be sorted out and appropriate measures can be taken so that the pre-requisites for the approach are ensured. Apart from these above approaches, there are other approaches to values in schools which were known very old approaches in our educational scenario, there are as follow.

- (i) Religionism
- (ii) Revivalism
- (iii) Progressive eclecticism
- (iv) Intellectualism

Un-doubtly, the approach needs a lot of thinking and designing by educational philosophy and curriculum experts together, so that a meaningful and fruitful approach may be adopted and launched in our schools.

Chapter - 7

PSYCHOLOGICAL BASIS OF VALUE DEVELOPMENT

It will our contention that Ethical Principles are distinguishable from arbitrary conventional rules and beliefs and that stimulation of their development is a matter quite different from the inculcation of arbitrary cultural beliefs.

-Lawrence Kohlberg

INTRODUCTION

As we saw, values may be related to personal social, moral, aesthetic and spiritual behaviours. Individuals, for instance, believe in such quantities as honesty, freedom of expression, respecting others' views, treating others equally, enjoying the beauty of environment, selfless love for others or have a sense of right and wrong. Values are highly internalised structures. Internalisation means a process by which one learns to conform to rules in situations that may arouse impulses to break the rules which lack surveillance and sanctions, or one expresses remorse for breaking a rule by self-criticism or by self-punitive actions. A child's tendency for instance, to avoid cheating in the class test while others are doing it and are not watched, shows the tendency to conform to rules or avoid temptation to break the rules even when he/she is not observed. Internalisation implies that values influence not only thoughts feelings, expressions, and actions but they form the core of one's personality.

Morality, the sense of right and wrong forms the base of the value system we cherish. It has a social reference and the conscience essentially emerges from morality. For instance, reactions of remorse by showing signs of self-criticisms after breaking a rule reflects a child's conscience. Values are essentially effective, in the sense that a strong

feeling is central to a value. But it has cognitive and connotive dimensions as well. It means that while a strong feeling is central to any value, its base lies in one's system of knowledge beliefs, and tends to induce certain forms of behaviours. An individual's behaviours like supporting, participating and contributing to the freedom of expression and equal treatment of individuals have affective, cognitive and congnative components, and mirror the individual's strong commitment to the democratic values.

Values may act separately or interactively and generate strong behavioural tendencies. You may have noticed that some people take pains to be personally clean and to keep things neat and tidy. Some strive to be punctual on most of the occasions. Some are accommodative and try to display a sense of justice and fair play in all their dealings: Some others take care not to hurt others, and are kind and compassionate to all - even to animals. There are still others who show patience and tolerance amidst serious differences in views and even provocations. To struggle and suffer for social justice on different fronts, some people show eagerness and they often opt, for risks and sacrifice for good causes. All such behavioural tendencies as seeking experiences that are in harmony with the cherished values, participating in activities that uphold certain values, striving and struggling to uphold such values, and sacrificing one's benefits and comforts in the pursuit of cherished values, provide evidence of well-internalised values.

VALUES : INNATE OR ACQUIRED?

As you know, nobody is born with values or morality. They are acquired learnt and developed. Each individual develops values through his higher experiences in life, through the various socio-cultural interactions. Such experiences make for certain meanings, expectancies and interpretations with value content. Little children, for example, quickly learn which behaviours are approved and which ones are not, which are likely to bring rewards and which might lead to punishment. Similarly, they attach notions of good and bad, right and wrong to different behaviours. First they understand the content and then the implications, rules and regulations. Still later, they are able to see and appreciate the intent and import of such regulatory

demands-the 'what for' or the why of such things. Once they develop and apply their powers of critical and constructive thinking, they should also be analyse situations, make judgements, generate appropriate feelings; formulate sound opinions and adopt behaviours in tune with morality in particular and values in general.

MORAL DEVELOPMENT BY STAGES

Different psychologists have formulated descriptive theories of moral development. Noteworthy among them are those of Piaget, Kohlberg and Bull. They present stage-wise descriptions of qualitative changes. A brief outline of the features of each is discussed here.

JEAN-PIAGET AND MORAL DEVELOPMENT

Piaget's theory of moral development outlines that individuals attain development of moral reasoning through heteronomous morality in early and middle childhood (3-8 years) and autonomous morality beyond this stage:

HETERONOMOUS MORALITY

This stage is characterised by moral realism, egocentricism and absolutism. Moral realism means that acts are being judged by their consequences and not by the intentions that give rise to them. For example, a child tends to judge the act of stealing money to buy food as bad because it will elicit punishment. The child does not judge stealing money based on the intention to satisfy hunger. Thus, breaking things, hurting others, and so on would be seen as bad behaviours because they will elicit punishment. Egocentricism implies the inability of the child to distinguish his own views from that of others which in turn leads to an inability to consider or accept others' viewpoints. It means that the child's own interests are being generalised and sought. By absolutism, Piaget means that children view moral rules as fixed and believe that the rules can never be changed.

Besides accepting rules as absolute, the young child feels that parents, teachers and adults are perfect and all-knowing. This reflects the child's unquestioned respect for adults and belief that the rules are sacred and unchangeable. As children develop the intellectual capacities, they gradually assume independence in moral judgements and the unquestioned

respect for adults is changed into mutual consideration and respect, equality and social cooperation.

Thus, the child acquires the level of autonomy in moral development. They start judging an act by the intent rather than by its consequences. They consider neither the rules as absolute nor adults views as always right. They treat rules as flexible and are aware of the possible diversity of views existing among people about right and wrong. Thus, children at this stage judge as act as bad by intentions and rationality.

LAWRENCE KOHLBERG AND MORAL DEVELOPMENT

Kohlberg's theory of moral development is based, on the ideas originally formulated by Piaget. Unlike the developmental stages proposed by Piaget, Kohlberg's stages of moral development are not tied to specific ages. Kohlberg originally identified six stages in the moral development and grouped into three levels. However, Kohlberg found it increasingly difficult to find evidences for stage six and was compelled to drop this stage prior to his death. The revised theory, has three levels and five stages — the pre-conventional (stages 1 and 2), the conventional (stages 3 and 4) and post-conventional (stage-5).

PRE-CONVENTIONAL LEVELS

Stage 1 : Heteronomous Morality

Morality is oriented to obedience and punishment. Any behaviour which is immoral is punished. On the other hand, a behaviour is moral because it does not get punished. A child's morality is determined by the consequences of an action. It means that the child obeys rules to avoid punishment. In other words, the child's moral behaviour is under external control (heteronomous) at this stage.

Stage 2 : Individualism and Exchange

For children of this stage moral actions are directed to further child's own interest while allowing others to do the same. For a child, which is right or good is what satisfies him/her, or someone close to him/her. To gain what they want from others, children understand that they must recognise and respond to others needs. For instance, a child who believes that if you help others, they will help you when you are in need', sees that helping others may be to his/her

own advantage. The morality in this situation is based on the outlook; you scratch my back and I will scratch yours.

CONVENTIONAL LEVELS

Stage 3 : Mutual Expectations and Interpersonal Conformity

This stage marks the beginning of conventional morality. At this stage children value relationships based on mutual trust and loyalty. Good behaviour is that which pleases others. Children become more oriented to win the approval of others and to avoid their disapproval. In other words, they try to live up to the expectations of people close to them and try to fulfil the various roles like being a good son or good brother or good sister or good student. They give more importance to mutual agreement and individual interest take a back seat. They develop the tendency to see things from others perspective and show genuine care for others.

Stage 4 : Social System

Individuals moving into this stage process conventional morality at a higher level. Morality is based on abstract understanding of society as a whole, it places emphasis on meeting social and religious responsibilities, upholding the law and contributing to the society. Individuals at this stage accept social conventions and rules preserve social structure. For example, individuals moving into this stage view terrorism or lawlessness as a wrong because if more and more people get involved in it and continues to exist, it would cripple the existing social system. Respect for law emerges and the individual tries to fulfil his or her role and responsibilities. Thus morality places emphasis on doing one's duty, showing respect for authority and maintaining the existing social order.

POST-CONVENTIONAL LEVEL

Stage 5 : Social Contract

This stage involves post-conventional morality and moral behaviour becomes increasingly internal. Individuals who attain this stage believe that the purpose of the law is to preserve human rights. Moral behaviour relies on an agreement among individuals to conform to laws that are necessary for the human welfare. They raise questions on the need and process of determining laws by the society.

They know well that the laws are resultant of social contract and should be followed. But laws and social commitments are not accepted blindly. Instead, laws are examined on the basis of the greatest good for the greatest number. On this basis individuals see that the laws should be obeyed but a given law may be rejected if it violates the intrinsic worth and dignity of individuals. For instance, individuals at this stage might see the value of most of the existing laws but protest against the specific laws related to divorce, dowry system, bonded labour, environmental pollution and so on. Such individuals are highly oriented to rational judgements, human rights, social commitments and justice, critical evaluation of social institutions, roles and norms and participation in social movements.

Kohlberg views moral development as a progression from stage 1 to 5 where each succeeding stage needs higher perspective than the proceeding stage. For instance, Stage 2 as compared to stage 1 demands the perspective that other people have different views from one's own. Stage 3 certainly requires higher coordination of many viewpoints. However, stage 4 requires the perspective of society as a whole, while stage 5 demands more abstract perspective.

NORMAN J. BULL AND MORAL DEVELOPMENT

Bull suggested four stages of moral development: anomy, heteronomy, socionomy and autonomy. He views moral development as progression from one stage to another with certain degree of overlapping between stages. Bull's stages moral development are tied to choronological age development.

Anomy is period of pre-moral stage. This is the earliest stage in life and the infant has no sense of morality or immorality. In other words, an infant is a moral at this stage. Heteronomy, is the next stage and it is marked by child's obedience to external control. The child's behaviour is controlled and disciplined by adults using reward and punishment mechanisms. Thus, morality at this stage is based on external control with the intention to develop self-discipline.

Socionomy is the third stage and it is characterised by external-internal control. At this stage the child becomes conscious of himself and tries to establish healthy relation-

ship with peers and others in the society. Need for affiliation to the group is increasingly high and peer group influences assume greater dominance. Family school, peer group, association and club are important for the socialisation of the actions of the child using reward and punishment, praise and reproof, and approval and disapproval. Through this process of socialisation the child accepts and follows the rules, regulations and conventions governing the society. Thus, the morality is shaped by social forces. Autonomy is a stage of internal moral development. The individual at this stage develops consciences and tries to follow the moral codes. Individual becomes self-disciplined and action are guided by conscience. As the conscience progress in development, individual becomes capable of taking moral decisions independently and gradually replaces external control by the corresponding internal control.

By and large, these theories are consistent and complementary. While Piaget and Kohlberg focus on the basis and nature of moral judgement at successive stages. Bull stressed the sources of influence or control. The impact is at a pre-moral stage according to all, a period of 'anomy' as Bull called it. Beyond that there are three major stages or levels "Piaget saw them as marked by moral realism, absolutism (heteronomous) and autonomy; Kohlberg described them as pre-conventional, conventional and post-conventional; and Bull saw them as characterised by heteronomy, socionomy and autonomy. They correspond roughly to early childhood, late childhood and adolescence. However, the final stage or final level becomes dominant only after twenties.

DEVELOPMENTAL TASKS AND VALUES

Havinghurst has projected the concept of developmental tasks at each stage is necessary for efficient adjustment and progress in subsequent stages. They cover different dimensions of development-physical and motor, cognitive, social and moral, emotional and aesthetic-in an interrelated and integrative way. Among them are a few that relate particularly to development of morality and values. Even in early childhood, one has to develop a sense of right and wrong, distinguish between them, and identify good and bad behaviours. In later childhood one further develops morality and a scale of values. Adolescence is the time for building

conscience and rational values. The values one accepts are part of one's identity and are represented in one's self-concept.

LEARNING AND ACCEPTANCE OF VALUES

Children are initiated into good behaviours by parent and other elders by their encouragement direction and suggestion. Such behaviours include social manners, common courtesies, kindness to others-even animals and plants-cleanliness and tidiness, sharing and exchanging, give and take, taking turns and playing different roles in games, and so on. When they are repeated under favourable conditions of reinforcement they form into habits, and get deeply ingrained as strong behavioural tendencies with value content, initially there may not be any conceptualisation or generalisation on the part of the children. Still such learnings may be transferred from one particular situation to another, especially similar ones. Reward and punishment, praise and reproof, approval and disapproval act as reinforcers. Rewards need not be material gifts. They may be different expressions of appreciation and love. Punishments may be small denials, deprivation and delays, shift from more preferred to less preferred roles and things, or a stern word or look, rather than corporal punishment. Generally, rewards are more powerful or effective than punishments. Reinforcement enables children to develop qualities of discriminating between good and bad behaviours, between right things and wrong things. Even a vague concept like 'good boy' or 'nice girl', can be used to encourage or reinforce desired behaviours. All these are quite relevant and effective in early childhood, even later in varying degrees.

Children have a natural tendency to identify themselves with certain impressive elders, seniors or peers. They may be parents, other caring elders, good teachers successful seniors or attractive peers. They are adopted as 'personal models' for emulation and initiation, identification and hero-worship trigger off introjection (taking in) of qualities and initiation of behaviours consciously or unconsciously. This happens particularly in respect of social and moral behaviours. A 'crush' (attraction) for or attachment to such chosen ones can also be a source of persuasive influence. These tendencies can be exploited by the elders in the family and teachers presenting themselves as impressive models. Other

models can also be pointed out or presented from real life or through stories; they may be perceived and accepted as worthy heroes. In fact, a model can be live, but a movie or illustrated story also may function well. A model can be provided by an oral discussion in which an older person (teacher) asks a series of questions. Learning by example rather than precept is relevant to all social — moral learning.

Folk tales, stories, comics, cartoon strips, skits and other dramatised presentations with human, animal and other characters can have a powerful appeal in early childhood, and even later. Value loaded behaviours and principles can be effectively presented through them. It can be followed up with imitative and analogous behaviours and proper reinforcement. Powerful media provided by modern educational technology can be exploited for making impressive presentation. Radio, television and cassette technology should also be quite effective. While 'positive instances' should induce appreciation and promote introduction (taking in), negative instances are apt to produce aversion, depending on the quality of the presentation.

Chapter - 8

MODELS OF TEACHING FOR VALUE EDUCATION

AN INTRODUCTION TO MODELS OF TEACHING

Joyce and Weil (1985) have defined a model of teaching as "a plan or pattern that can be used to shape curriculum (long term course of studies) to design instructional materials and to guide instruction in the classrooms and other settings". Models of teaching are structured, logically consistent, cohesive and logically described alternative patterns of teaching. Each model of teaching is developed in its own theoretical terms. Its specific procedures are presented in detail which are more practical oriented to teachers (Schaefer, 1985). According to Sansanwal and Singh (1990), "A model of teaching is a blue print where in theory based, well sequenced, replicable steps are given for the creation of certain instructional effects in the learner. "Due to following characteristics the models of teaching are comparatively more effective than conventional methods of teaching.

1. A model of teaching is based on a well defined verifiable theory.
2. A model of teaching has well defined pin-pointed instructional objectives.
3. A model of teaching has fixed number of steps which are logically sequenced.
4. A model of teaching is replicable i.e., the same steps of the model can be followed even variation may take place in the grade level of students, subjects, time and place.
5. A model of teaching shows prescribed pattern of teachers reaction against students activities or behaviours.

6. A model of teaching requires a particular type of classroom environment. In other words the nature of classroom environment varies among different models of teaching.
7. The execution of a model of teaching requires prescribed support materials. The support materials of a model may or may not be useful for other models.
8. The individuals can be trained for using the models of teaching in teaching the students.

CLASSIFICATION OF MODELS

Broadly the models of teaching have been classified into four categories which are presented below with their major goals (Joyce and Weil, 1985).

(a) Information Processing Models. The information processing models are designed to enhance the ability of information processing and mastering the information. These models focus directly on intellectual capability like thinking, methods of inquiry and mastery of the subject matter.

(b) Personal Models. The personal models orient individuals for the development of selfhood. With the help of these models the individual can be helped in developing their unique reality. The goal of these models is to help persons to take responsibility for his own development and to achieve a sense of self worth and personal harmony.

(c) Social Interaction Models. These models help individuals to become able to relate to others, to share in democratic processes and to have productive share in the society. The basic objective of social interaction models is to help students to work together to identify and solve academic and social problems. They are also helpful in enhancing the ability of group organisation, problem identification, value clarification, value reasoning and social skills.

(d) Behavioural Models. The main objective of behaviour models is to change the observable behaviour of the person rather than the underlying psychological structure and unobservable behaviour. The behaviour modification and cybernetic approaches are useful in the development of personal, social and academic skills. These models are also useful to develop the skills related with the psychomotor domain.

MODELS OF VALUE EDUCATION:

In case of value education a model of teaching is a way of thinking and doing for the development of moral caring, judging, and acting. In an educational setting model of value education includes a theory, or a point of view about how people develop morally and a set of strategies or principles for fostering moral development. Thus a model of teaching for value education helps teachers to understand and practise value education effectively. The value system of a person is the integrated structure of caring, judging and acting. The models of value education, provide a broad based pedagogy to mobilize, feeling, to guide thinking and to sustain action.

Following are some of the models of teaching which can be utilized in developing the various aspects of human values.

- Rationale Building Model
- Consideration Model
- Value Clarification Model
- Value Analysis Model
- Cognitive Moral Development Model
- Social Action Model
- Value Discussion Model
- Jurisprudential Inquiry Model
- Role Playing Model.

A brief description of these models of value education is presented below :

1. Rationale Building model:

The Rationale Building Model was developed by James Shaver. Shaver views moral education primarily from the perspective of a pluralistic society. The rationale building approach emphasizes the role of critical reflection on the part of the teachers and students alike in moral education. Shaver focuses on the need to teach the specific analytic skills essential to democratic citizenship. Shaver has proposed not only a program for education, but he has suggested some basic considerations directly relevant to moral instruction. These considerations include the processes of value identification, value clarification, label generalization, value conflict analysis and qualified decision making.

According to Shaver value identification is locating and surfacing value commitments. In fact value identification is a parallel process to value clarification. The process of placing specific values issues in a general legal-moral frame work is termed as label generalization. Label generalization is crucial because it helps students to become fluent in the moral language of the democratic community. It opens them to a common channel of debate and decision making. Moral judgements involve value conflicts. When students weigh the implications, the possible consequences of their moral decisions, they need to view moral concepts as dimensional rather than categorical constructs. Although Shaver has not given procedure for analyzing value conflicts, a strategy he has suggested in "Teaching Issue in the High School" which relates entrally to conflict analysis. A qualified decision is one that takes into account the possible negative consequences of a policy or action to be supported and the circumstances under which a person might change his mind and support a different value. The search for criteria, or principles, by which to distinguish to a qualified decision making under what circumstances priority will be given to one or the other value.

2. Consideration Model :

The Consideration Model was developed by Peter Mc Phail and his associates (1975) on the Schools Council of Moral Education Curriculum project of Great Britain. Mc Phail emphasizes the importance of caring as distinct from judging. According to Mc Phail the task of moral education is to build on the fundamental core of consideration that all people naturally possess. The consideration model assumes that moral behaviour is self reinforcing. In other words it is generally pleasant and rewarding to treat another person considerably. The consideration approach places emphasis on role playing, socio-drama, and creative writing as methods for enhancing interpersonal awareness.

3. Value Clarification Model :

Value Clarification Model was developed by Lois Raths, Merrill Harmin and Sideny Simon (1978). This model is an attempt to help people to decrease value confusion and promote a consistent set of values through valuing process.

The value clarification process is designed to promote intelligent value choices through a process of choosing, prizing and behaving. The value clarification has four key elements :

- (i) a focus on life,
- (ii) acceptance of what is,
- (iii) an invitation to reflect further, and
- (iv) nourishment a personal powers.

The value Clarification Model is an attempt to provide an educational solution-a valuing process that can be taught which reduces the symptoms of value confusion. The overall value clarifying process involves following seven sub-processes :

- (i) Choosing from alternatives
- (ii) Choosing from alternatives
- (iii) Choosing after considering the consequences
- (iv) Prizing and Cherishing
- (v) Affirming
- (vi) Acting upon choices
- (vii) Repeating
- (viii) Choosing freely

The value Clarifying process involves social discourse. Sharing thoughts and feelings with others is a demand of the model.

4. Value Analysis Model :

Value Analysis Model was developed by Coombs (1971). This model helps students to learn a highly systematic, step-by-step process for making moral decisions. It trains peoples to deal rationally with ethical problems having social issues. In other words at deals with gathering and weighing facts in a value judgement.

The teacher follows following seven steps in exercising Value Analysis Model in a classroom situation:

- (i) Presenting the dilemma
- (ii) Identifying and clarifying value conflict
- (iii) Asking for conceivable alternatives

- (iv) Asking for possible consequences of each alternative
- (v) Asking for evidences to support the likelihood of consequences occurring.
- (vi) Asking for the evaluation of likely consequences
- (vii) Asking for judgement as to which alternative seems best and why.

5. Cognitive Moral Development Model :

The cognitive Moral Development Model was developed by Lawrence Kohlberg and introduces emphasis on Moral reasoning Kohlberg's theory of moral development and moral education consider moral judgment as representing a naturally autonomous thought process. Moreover moral judgment involves choosing among competing values. The over all aim of this model is to help students to think through moral controversy in increasingly clear and comprehensive ways. The purpose of engaging individuals in moral deliberation from the cognitive developmental point of view is to promote movement through general stages of moral development.

Through cognitive moral development model the teacher creates opportunities for students to think through their experiences in increasingly complex ways. The exposure to more adequate patterns of reasoning, specially those that reflect a stage of moral judgment one higher than their own motivates students towards greater cognitive sophistication. Over time, the encounter with high level thinking stimulates the self development of more advanced stage. The teacher (i) presents a problem before students, (ii) ensures that students understand the moral dilemma or problem in the form of question, (iii) help students to confront the moral components inherent in the problem, (iv) elicits students' rationale for their judgments, and (v) encourages students with different rationalise to interact with one another.

The three considerations namely highlighting moral issue, asking why questions, and complicating the circumstances are the core of introducing the moral discussion. These are designed to enhance reasoning about moral problems.

6. Social Action Model :

Fred Newmann (1975) developed Social Action Model. This

model aims to teach students how to influence public policy. Newmann is concerned with developing students moral reasoning, but he gives more attention to the environmental competencies that sustain moral action. Learning how to influence public affairs is a complex matter. Newmann's programme is long term and interdisciplinary. The Social Action Model recommends both course work and community involvement.

The steps of the model are: (i) to formulate policy goals based on moral deliberation and social policy research, (ii) together support to implement goals, (iii) dealing of definite psycho philosophic concerns and (iv) resulting actual policy outcomes.

The teacher has four different roles in the Social Action Model. He/She acts as a general resource, counsellor, expert resource in a specific area and activist (to influence public policy).

7. Value Discussion Model :

Based on Kohlberg's Cognitive Theory of Moral Development, value Discussion Model aims to enhance the stage of moral reasoning of students. Side-by-side the model is also useful in improving the listening skills, self esteem, attitude towards school and knowledge of key concepts. The five phases of value Discussion Model are: (i) Presenting the dilemma, (ii) dividing on action, (iii) organizing small group discussion, (iv) conducting a class discussion and (v) closing the discussion.

The role of the teacher is like a discussant, leader or mediator rather than authority figure. A non-judgemental classroom climate is to be established that reflects trust, infirmity and tolerance.

8. Jurisprudential Inquiry Model :

Jurisprudential Inquiry Model was developed by Donald Oliver and James P. Shaver (1974) to help students to learn to think systematically about contemporary issues. This model aims to develop the capacity for analyzing issues, to assume the role of others and social dialogue. Emphasizing the role of this model in value education Joyce and Weil (1985) write, "Jurisprudential Inquiry Model is essentially

useful in helping people rethink their positions on important legal, ethical and social questions....By giving them tools for analyzing and debating social issue the jurisprudential approach helps students participate forcefully in the redefinition of social values."

Jurisprudential Inquiry Model includes six steps: (i) orientation to the case, (ii) identifying the issue, (iii) taking positions, (iv) exploring the stances underlying the positions taken, (v) refining and qualifying positions and, (vi) testing assumption about facts, definitions and consequences. The model requires a moderate to high structured climate. Teacher initiates and controls the discussion. However, an atmosphere of openness and intellectual equality exists.

9. Role Playing Model :

The Role Playing Model was developed by Fannie Shaftel and George Shaftel (1967). This model aims to involve students in a real problem situation and provides a live sample of human behaviour that serve as a vehicle for students to : explore their feelings, gain insight into their attitudes, values, and perceptions, develop their problem solving skills and attitudes, and explore subject matter in varied ways.

The following nine steps of Role Playing Model are suggested by the Shaftels (1967):

- (i) Warm up the group
- (ii) Select participants
- (iii) Prepare observers
- (iv) Set the stage
- (v) Enact
- (vi) Discuss and evaluate
- (vii) Reenact
- (viii) Discuss and evaluate
- (ix) Share experiences and generalize

The Role Playing is a moderately structured approach. The teacher is responsible for initiating the phases and guiding students through the activities within each phase. Teacher shapes the exploration of behaviour by the types of questions he or she asks and establishes the focus through questioning.

AN OVERVIEW:

As it is discussed earlier that the purpose of value education is the inculcation and development of moral sensitivity, moral reasoning and moral action in the individuals. In other words value education covers affective, cognitive and psychomotor domains of the individual. The models of value education given above vary in terms of their goals. Some models like Consideration Model and Role Playing Model touch the feeling aspect of values. The Rational Building Model Cognitive Moral Development Model, value Clarification Model, value Analysis Model, value Discussion Model and Jurisprudential Inquiry Model aim to develop moral reasoning and ultimately the value judgement of students. Some other models for example social Action Model is meant to develop actions. A model of value education is not restricted to develop a particular domain of the value system but they develop other aspects also.

Chapter - 9

SOURCES OF VALUES

SOURCES OF VALUES

While every aspect of man's life has values, education having the greatest impact on man has the greatest value education "seeks to secure for the man things that are good instead of bad conditions that satisfy instead of annoy, activities that are right and beneficial instead of wrong and harmful. Things are not good or bad in and of themselves; a man's acts are neither right nor wrong apart from their effects; no conditions is satisfying or annoying without context. Things, conditions and acts can be classified as good or bad, beneficial or harmful satisfying or annoying or possessing value only when they are seen from a particular point of view.

In other words, value or significance of things depends upon how they satisfy our desires, wants, craving and urges. A thing or a condition or an act is more valuable or more worthy or better than another because it satisfies wants more fully, or satisfies more wants or causes less deprivation of wants. Education is, therefore concerned with values that satisfy the desires, wants and aspiration.

We have already stated that value education is not to be looked upon as one more course of study. For, the concept of value education is located within the overall concept of education itself, all education itself being a kind of value education. When we so relate value education and education, we can identify several sources of value education-

- (i) The Regular-curriculum
- (ii) The co-curriculum
- (iii) The teacher

- (iv) The over all atmosphere, operating both through its overt and hidden curriculum. All these Courses are to be judiciously used in the value education of an individual.

Great values are enshrined in a variety of sources like the :

- (1) The constitution of a country
- (2) Culture
- (3) Religion and
- (4) Nature of Human personality.

Here a detailed presentation will be made on the values which one may find in the first three sources, i.e.

- (1) The constitution
- (2) Culture
- (3) Religion

CONSTITUTION AS A SOURCE OF VALUES

Lead the people by laws and regulate them by penalties and the people will try to keep out of jail but will have no sense of shame. Lead the people by virtue and restrain them by rule of deconum and the people will have a sense of shame, and moreover will become good (Confucives).

The constitution of a country is a basic source of deriving values which are to be incutted in educational institutions. Almost all the existing constitutions of various countries of world highlight the values of *Democracy*, *Equality*, *Liberty* and *World Peace*. These are the values which find a pride of place in the united nations character.

The values inshrined in the constitution of India are stated in its preamble:

The Preamble of Our Constitution :

The preamble to the constitution states.

"We, the people of India, having solemnly resolved to constitute India into a Sovereign Democratic Republic and to secure to all its citizens: Justice, Social, Economic and Political, Liberty of thought, Expression, Belief, Faith and Worship: Equality of status and of opportunity: and to promote among them all:

Fraternity assuring the dignity of the individual and the unity of the Nation, in our Constituent Assembly this 26th day of

Nov., 1949, do hereby adopt, enact and give to ourselves this constitution."

The adoption of the four-fold ideals of *Justice*, *Liberty*, *Equality* and *fraternity* on our constitution have really been incorporated for the elimination of social inequalities, economic disparities and political privileges. It was to purge our Disparity, Diversity and a Division on the basis of some artificially created social hierarchy.

Our constitution laid down that in the eyes of law every one shall have an equal status, to no-one the justice be denied, every one should have an equal status, to no one the Justice be denied, every one should have liberty of thought, expression, and to practise his own faith and belief, and the dignity of each individual should be assured. All these provisions have vital significance for our education. Let us describe them one by one:

- (1) The ideals of Justice, Liberty, Equality and fraternity: can never be realised unless through education an understanding among the people is created about the significance of them. At the time of independence the Indian society was confronted with the worst type of conflicts. The religious fanaticism was on its fully fury. Thousands of innocent lives were lost on account of communal riots. The caste barriers were firmly ingrained in the social life. The Harijans were still subject to many social injustices inspite of Mahatma Gandhiji's spirited mission to ameliorate their conditions. Women were subdued, sub-ordinated and were taken to be the serfs of the men-folk. Many similar other social evil were corroding the nation. But since a foreign power was ruling the nation which was all the time impeding the work of the congress party much progress in actual practice in the eradication of the social evils could not be achieved. But once the Indians became the masters of their destiny, the very first and fundamental thing which they wanted to do was to abolish all sorts of differential treatment among all the strata of Indian society and to establish a society which in the true sense of the term be a welfare society.

Hence, to achieve all the higher aims, ideals and to frame the society in accordance with the aspirations of all the

Indians, in the very preamble of the constitution the words "Justice, Liberty, Equality and Fraternity" were incorporated.

These words represents for all that which is valuable in the Indian society. They are the guiding principles, the dictum of the conduct, the norms for social living and the base on which the future laws and regulations are to be framed.

Our life to — day is affected by them at each and every step, we have to cost ourselves in the mould framed by them. This, however, can only be achieved through education.

(2) There is always a wide gap between theory and practice. In theory our constitution has given us ideals, adherence to which may make our society one of the best in the world and our country the most democratic and progressive. In practice it depends on how the people and the Government take up their implementation, so that a welfare society, may be created or putting them in practice, the education of the people is most vital. The people must understand the meaning of these ideals and plan their living in keeping with them.

(3) Besides the education of the people another implication is that the Government should provide opportunities commensurate with these ideals or principles. It means that educational opportunities for all must be provided, every individual must have equal chances of upliftment, development and progress. Thus preamble of constitution enjoins two types of duties to the educators and the administrators.

(i) To impart education to the people so that they understand the principles or ideals incorporated in our constitution and to give them a training to apply them in their actual life.

(ii) To give facilities of education to the citizens of this land to provide equal opportunities for social upliftment to all the classes of the people.

We will now take up the four fundamental rights one by one and try to throw light on their educational implications.

(a) JUSTICE

Social, economic and political; the fundamental rights of justice does not merely mean the administration of justice as between people who approach a court of law for adjudi-

cation. The concept of justice is taken in a very wide sense in our constitution. It signifies justice between all people and between individuals and the state. The constitution ensures, Justice in:

- (i) Social Justice
- (ii) Economic Justice
- (iii) Political Justice

I. Social Justice

Social justice means an equal status to all in the society. It ensures for every individuals his rightful place in the society. Whatever custom and usage may have been in the society regarding the status of different individuals in it, prior to the promulgating of the constitution the concept of social justice removes all the handicaps by providing an equality of status. The fundamental rights of social justice is made effective by the following provisions.

"The state shall not discriminate against any citizen on the ground of religion, race, caste, sex or place of birth nor shall any restriction or disability be imposed on any of these grounds in regard to access to places of public entertainment, restaurants, shops, hotels etc. use of wells, tanks, bathing ghats etc. No man can be compelled to work against his wishes. Only the state can impose compulsory services e.g. mobilisation during the war, and that only for public purposes without regard to race or caste. No citizen shall on the ground of religion, caste or sex, place of birth or residence be disqualified for any employment in the state".

Social justice also covers the following aspects which has to be a source of value in the constitution of justice. These are :

(a) Education should be Open for All

If we are to provide education in keeping with the ideal of social justice we have to organize our institutions in such a manner that their doors remain open to the children of any citizen of this country. In this way, we cannot have any institution financed by the state to be meant exclusively for a particular caste, religion or race. In our institutions also no discrimination can be allowed to take between the students belonging to different strata of students belonging to different strata of society or different castes etc.

(b) Equal Right for Employment

Since every citizen has an equal right for employment in the state the education should not be discriminative in the sense that a particular class or caste be taught only those things which equip its children for some hereditary profession. For example, a cobbler's son should not be taught only the finer points of his ancestral profession or a sweeper's son be solely equipped for the profession of a sweeper. On the other hand, all the children should be given a general education and all should have equal chances to adopt any profession for which they are found suitable.

(c) Self—Development and Enrichment of Knowledge

The opening of a venues of employments in the state to all the classes of people implies that there would be available opportunities to all for their self-development and for the enrichment of their knowledge. Education should be cheap so that the rich as well as poor get a favourable chance for such development. All deserving whether poor or rich, should have an access to education at all the levels. The expensive education of the children is thus a negation of this right. If a deserving student on account of his lack of resources fails to pursue his studies, this is a social injustice in violation of the constitutional provisions.

(d) Untouchables shall be Punishable by Law

Untouchables were at the lowest rung of the society. The Hindu society finding an excuse for its inhuman acts in the karma. Theory was giving a treatment to them which was worse than that which was given to one's pet animal. Thus our constitution brought forward a very significant change in social structure of the community when in accordance with its provisions the practice of untouchabilities was forbidden and any disability enforced on untouchable was made punishable by law.

(e) No Social Stratification

These provisions mean that in imparting education we have to ensure that there are no disabilities of any sort imposed on the students if they belong to SC/ST's. Rather in the educational institutions an atmosphere is to be created in which there is no social stratification.

(F) Special privileges should be given to the backward

students/people who are economically poor and cannot afford to pay for schooling.

(G) More attention towards the harmonious development of the personality of those children who come from these classes be paid so that what they do not get by way of guidance at their homes they get in the schools.

It is gratifying to note that many steps have been taken by the Government, Semi-Government and private agencies to make the concept of social justice a practicable proposition.

II. Economic Justice

The fundamental right of economic justice gives to every citizen a right to acquire, hold and enjoy property and practice any profession or trade of his choice. The freedom for the choice of profession or trade clearly meaning that every individual should have opportunities to get training in the subject of his choice. From purely educational points of view it comes to this that there should be no imposition by the state that only for such and such profession. The students are to be prepared e.g.. The state can not say that all the people in a particular area should take up agriculture or the profession of medicine. Its task is limited to the extent of providing facilities training in different vocations and trades and then leaving the people to make their own choice regarding the vocations which they may adopt.

Economic Democracy

In the economic sphere democracy means that each individual should be given freedom to earn his own living through his own efforts. Every individual should have equal chances for his economic betterment and to raise his standard of living. Democracy believes in providing equal opportunities to all the citizens without any distinction of caste, colour, creed and race. This also gives proper emphasis to the rights of the workers in earning adequate wages. They are given right to express their opinions regarding the improvement of their own working conditions and they are given a right to demand some portion of the money which they help their establishment to earn.

III. Political Justice

(i) Right to Vote. All adults who attain the age of 18 years

has been given a right to vote their representatives for legislatures and parliament. This provision is really very significant for the organisation of education in this country. The constitution does not lay down any qualification regarding literacy, sex, religion etc. for having an eligibility for a right to vote.

Every sane person even if he is not physically fit or totally illiterate or belongs to weaker sex has a right to vote. If he has reached the minimum prescribed age level.

(ii) Right to elect representatives. Every adult who attain the age of 18 years has been given a right to elect their representatives.

(iii) Right to fight in election. Every individual of the country has right to fight in election on the name of any political parties and independently.

(iv) Right to the form the Govt. Political Democracy "from the political point of view, democracy means Govt. of the people, by the people, for the people" in democracy the Govt. is formed by the majority but the rights of the minority are not ignored. This is dependent on the opinion of all the members of a particular class, industry or vocation. Every citizen is given his rights and he is made conscious of his duties. This provides freedom to each individual so that he may express his own independent opinion if it is useful for the public life.

Liberty : Means

Liberty of thought, expression belief, faith and worship, The constitution gives the fundamental right of individual liberty, to each citizen." Each individual has the

- (1) Right of freedom of speech in assembly,
- (2) Form association or unions.
- (3) Move freely through out the country.
- (4) Reside and settle in any part of it.
- (5) Acquire hold, or dispose of property.
- (6) Practice any profession.
- (7) Carry on any occupation, trade on business.
- (8) No person can be convicted except under the law of or punished except in accordance with law.

- (9) Every person is entitled to freedom of conscience and the rights to practise and propagate any view.
- (10) Every person has a right to preserve any distinct manner or culture of his own.
- (11) No religious instruction shall be provided in educational institutions maintained out of state funds.
- (12) No-one public shall be denied entry in any public institution on ground of religion caste, creed and colour.

The constitution lays down the above mentioned rights for each citizens. They are very widely conceived. But they fail to deliver any goods if the individuals do not take them in the spirit in which they are framed. It is true that every one has freedom of speech. He can criticize the Government, the orthodoxy, the social evils and so-on. But when this criticism takes the form of spitting fire against the unity of the country, against the other people, organisation etc., it is the misuse of liberty of speech. Many a time, wild allegation are made by publicmen or by one party against the other.

They are merely made to mislead the public. It is clear the misuse of this right true, against such allegation or criticisms, the doors of the courts are open. But many things can be done and said which may not come in the purview of law and yet may be damaging to the interest of the nation or to the well-being of the society. It is necessary to educate the people that their right of liberty of speech does not mean that they should ignore the national, social or even the personal interests of the others. Proper education is the only solution to the problems of accusations, allegations and wild speeches or writings of the fanatics.

The fundamental right of worship, belief and faith also one which gives the society of this country a special complexion and which is in keeping with the principles of unity in diversity. By this right, the state has been made the respector of all religions, protector of all faiths. It has been given a secular character. Again this right means nothing when there are created communal tensions, riots are encouraged and the religious fanaticism is given a free play. When religious conflicts break, the state intervenes, but to stop them from breaking out proper education is needed.

Equality

Equality of status and of opportunity and

THE UNITY OF NATION :

The equality of status and opportunities clearly signify many things which we have discussed under the head "social justice". This right provides for equality before the law of land or the equal protection of the law within the country. In the eyes of law no distinction can be made on the basis of any position, caste, class or creed. The law is to protect all whether Hindu or Muslims, young or old, man or woman. Side by side with this the right of equality of opportunities to all is also provided. This right makes it obligatory that every one should have free access to choose any profession and to plan his future career. The equality of opportunity is meaningless unless there are equal opportunities for one's education.

Equality of status will remain an abstract principles unless people are trained to believe in equality.

EQUAL RIGHTS FOR ALL

If every individual has equal rights then there will be restrictions on the freedom of each individual. Every individual will be free to perform only those activities which do not put impediments on the freedom of the others. This principles means that every individual has a right to develop and progress and he must have opportunities for making his life better.

FRATERNITY

Fraternity assuring the dignity of the individual and the unity of the nation. The fundamental rights of liberty, equality and justice are guaranteed. But liberty in one is in conflict with the liberty of the other individuals certain limitations are put upon the practice of these rights in the interest of the public good. When acts in exercise of the fundamental rights infringe upon the liberty of others or offend social canons of health or public decency and morality, they are not permitted. No-doubt our constitution gives greatest regard to the dignity of the individual but this dignity is not permitted to be given such as a high place that it may affect the unity of the nation. The dignity of the individual and the unity of the nation both are to be assured and for this it will always

be necessary to put certain curbs on the extent to which individuals can be permitted to have freedom of expression etc. For examples, if one talks of disintegration of the nation or preaches secession of a part of the country or encourages communal strifes, he can not be tolerated. Here the dignity of the individual will have to be made subservient of the unity of the nation.

Similarly, if there is hoarding of wealth by some or the concentration of power in the few hands to keep up the unity of state and to mould the society on a socialistic pattern their liberty will have to be curtailed.

The dignity of the individual and the unity of the nation can only be assured when recognition is equally accorded to the preservation of the fundamental rights of the citizens. On the one hand and on the other, How a compromise between these two can be achieved, requires, careful consideration. We may, however, emphasize that education can help in obtaining this compromise to a great extent.

Chapter -10

DEMOCRACY AS A SOURCE OF VALUE

INTRODUCTION

"The highest form of freedom carries with it the greatest measure of discipline and humility. Freedom that comes from discipline and humility can not be denied, unbridled licence is a sign of vulgarity injurious alike to self to self and one's neighbours" (Mahatma Gandhi in Young India, dated 03-06-1926. Democracy is usually considered as "The government of the people and for the people". According to Henderson," democracy is based on two assumption that man are capable managing their own affairs in such a way as to promote the welfare of all and that, therefore, they should have the freedom to do so."

It can be said that democracy is dependent on this principle that the decisions which are of public importance should be taken by the public itself and the main idea which is inherent in the conception of democracy is that this decision should be taken on the basis of public good.

The word democracy on the one hand points towards : The type of Government and on the other : Away of life in whatever sense we use this word in the meaning of it the control is involved keeping the view of good of the people, the individual and social conduct is put in control.

1. In the first sense. The control is by the government hence it is external.

2. In the second sense. The control is by the individual upon himself from the point of view of social welfare and thus it is internal. The point which is to be remembered is that the control in no way represses the individuality. In a

democratic government there are provided free opportunities for the self-expression to an individual.

DEMOCRACY AND EDUCATION

It has been seen that education is the weapon of democracy and without good education for all, democracy will not be successful. Democracy without education is to ensure that human behaviour conforms to the values and ideals of democracy. Education must build the democratic conviction in the people.

Democracy is a practical creed. It is a way of life. The principles of democracy influence the theory and practice of education. They are both interdependent. As dewey is of the opinion that in democracy besides the form of the government something else is involved. Education and the democracy is mainly the way of life for good living which is based on experience.

WHAT IS DEMOCRACY?

The word democracy has been derived from two Greek roots — 'Demos' and 'Cratia'. Which means 'power and public' respectively. Hence, etymologically democracy means power of the people as a whole.

According to Seeley. Democracy is a Govt. in which every one has to shares.

Democracy is for All the Areas of Life

The democratic principles cannot only be applied in political area but also in the economic and social area.

Bode considers democracy as "a way of life", and by way of life he means "a determining influence in every major area of life".

(1) Political democracy

(2) Economical democracy

Political and economic democracy to see chapter (previous)

(3) Social Awareness of social democracy:-

Social Democracy. When there are no impediments in the progress of any race, class or religion, in that case democracy is taken in the social sense. The meaning of this is

that for all the people there should be equal opportunities so that they may become good citizens. Dewey believed that in democracy good of the people is always given the most important place and social controls are applied to the individual good with this it is also to be kept in view that among the citizens social feelings should be developed.

Pre-conditions for the Success of Democracy

For the success of democracy some pre-conditions are very necessary:

1. There should be economic betterment of the people. Democracy cannot be established on the hungry stomach of the people. The people may be prepared to for their political freedom if this does not help them to solve their problems of bread.
2. The second pre-condition is the formation if an educated electorate. Democracy can function properly only when the people are educated and they are conscious of their rights and duties. If the people are uneducated, then there will develop autocracy in the garb of democracy. A few people will assume the control over the Govt. of the state and will begin to exploit the masses.

DEMOCRACY : A WAY OF EDUCATION

For the success of democracy it is essential that each individual owns his responsibilities consciously and this will be possible only when the individual's power of understanding is high and is of good character. He should have love and initiative for social service and should have political wisdom. Therefore, it is the duty of society that it should prepare the individual from intellectual; moral and physical point of view to discharge his duties of citizenship so that society may remain happy and rich. Education in democracy are usually cited as two - fold:

1. *It is to transmit the social and cultural heritage to the new youngs:*

Due to this transmission the new generations will gain such capacities in arts, knowledge, and good living which will help them in taking up their proper place in the society and in promoting stability in it. The school as an agency which has been entrusted with the transmission of cultural heritage.

2. To create among the students a feeling of adjustment to the environment.

Here, the school is such an institution which can undertake this task. Therefore, in the school education should be given in such a manner that the students may become accustomed to the realities of life. In this way, learning will enrich their life and that of the society. School should develop all those qualities among the children which are desirable in a good citizen. These qualities may be :

- (1) Self-Realization.
- (2) Human Relationship.
- (3) Economic Efficiency.
- (4) Civic Responsibility
- (5) Acquiring knowledge : To discriminate between facts and prejudices.
- (6) To weigh and judge evidence.
- (7) To arrive at conclusion and to recognise the issues involved in the period of social transition of crises into balanced and harmonious personality it includes.
 - (a) Releasing the source of creative energy in the students.
 - (b) Cultivate rich interest.
 - (c) Giving due place in the curriculum to subjects like art, craft music, dancing etc.

DEMOCRATIC QUALITIES OF LEADERSHIP

This is most important for successful functioning of democracy. Education must train our students to shoulder the responsibility in the following fields like:

- a. Social
- b. Political
- c. Industrial
- d. Cultural fields.

Education should instil in children the leadership qualities from the beginning. Because children are the future citizen and have to assume leadership in different fields.

Development of National and International Feelings :

This is very essential for the success of democracy. The

first need is development of the sense of oneness and the unity of the nation.

HOW DEMOCRACY INCULCATE THE VALUE IN THE CONTEXT OF TODAY EDUCATION?

Democracy helps inculcating the value in the students, learners and children on the guidelines of secondary education commission 1952-53 in the following manners.

1. Development of Democratic Citizenship

The success of democracy largely depends in them the qualities of:

- (a) Clear thinking
- (b) Respectivity of new ideas.
- (c) Cleaness in speech and writing
- (d) Art of living in a community
- (e) Passion for social justice
- (f) Tolerance
- (g) True patriotism
- (h) Internationalism

2. Improvement of Vocational Efficiency

Which includes:

- (a) Healthy attitude to work and dignity of labour.
- (b) Technical skills and efficiency.
- (c) Self-reliance.

3. Development of Personality

Democratic education is to develop the individual of a child.

National integration requires international understanding. No nation can exist in isolation. There is interdependence of the Nation. Thus Education should foster the sense of interdependence which is so essential for world peace and welfare.

Constitutional Provision in the Democratic

SET-UP : As a means of value:

1. Universal and compulsory education
2. Free-education
3. Child centred education
4. Community centred education

5. Provision of adult education

6. Students self-Govt.

Like-wise, democratic education provides education for leisure, citizenship and actual participation.

Fundamental Principles for the Success of Democratic Outlook

According to Kilpatrick there are six fundamental principles for the success of democratic outlook. They are:

1. The principle for the freedom of the individual.
2. The principle of equality : Equal right for all.
3. Right imply duties.
4. Co-operative effort for the common good.
5. Belief in free-play of intellect, belief in the discussion, peaceful and constitutional methods rather than violence and use of force.
6. Freedom of discussion.

VALUES OF DEMOCRACY

Democracy is based on the following basic assumptions:

Democracy As Respect For Dignity of the Person

Democracy makes the many of such paramount political and educational importance because it believes in the essential dignity of all persons. It enjoins that every persons be treated always as an end. This is Junction holds no matter to which sex a person belongs no matter what his colour or race, no matter wheather he highborn or low, and no matter what the economic condition of his parent is. Whatever these accidental circumstances, a man is to be educated as man because of his humane educated as man because of his humane nature because "a man's a man for a that". The personal virtues which democracy's school inculcate can easily be imagined.

Since the measure of a man is what he is and what he can do, the individual in under the duty of making the most he possibly can out of himself. Teacher will encourage qualities of initiative, enterprise, self-reliance and perservice in their pupil.

On the economic side there will be emphasize on hard

work, the dignity of labour, and scorn of idleness and a leisure class.

On the political side: Provision for education will be conditioned by a deep devotion to our common patrimony of civil rights and by a no less deep regard for civic responsibilities.

To full these specifications nothing less than universal education will suffice, the education of each and all to the limit of their capacities or at least to a point of diminishing returns of instructional effort expended on them.

Self-rediance and perserverence in their pupil.

On the economic side there will be emphasize the hard work, the dignity of labour, and scorn of idleness and a leisure class.

On the Political Side

Provision for education will be conditioned by a deep devotion to our common patrimony of civic rights and by a no less deep regard for civic responsibilites.

To fulfill these specification nothing less than universal education will suffice, the education of each and all to the limit of their capacities or at least to appoint of diminishing returns of instructional effort expendede on them. What is the warrant for the democratic faith in the dignity of the person? Some support their with largely secular arguments.

Democratic regard for human dignity, they claim pays off in a richer quality of living for all concerned. This is not simply the conclusion of "unsupported living for theory" it is attested by the hard facts of human experience. Further more, these facts are not of just recent origin. They have been accumulating through long centuries of history. From pre-charistian times right down to the present there has been on age long-long struggle to the quarantee the respect for personality-long accorded to the one and the few to the many as well the struggle has waxed and wanted in the different period of history, but over the centuries democracy has slowly been emerging the victor over autocracy people aware of their stake in the struggle and the price at which it has been brought evidence a staunch and abiding confidence in their democratic faith.

Other feel anxious about the security of their democratic faith in the dignity of the person unless it is anchored in something more than the precedents of history and the habits of men. To them the proud claim that the dignity of man is guaranteed by "inalienable" "right to life," "liberty", and "Happiness" is hollow indeed unless it is rooted in religious rather than purely secular principles.

Operating on Judeo-Christian convictions, they find the dignity of the individual assured through the universal "Father hood of God." To acknowledge the "Father hood of God" implies that all men are brothers. If all men are brothers, then they must be all be objects for infinite worth in the sight of their Divine parent. Having a capacity for infinite love, God is not likely to play favourites with his children. In any event, whatever their worth, it is intrinsic in their nature. Democracy and christianity are not just "congenial" : They are congenital.

Obviously, these two approaches to Authenticating the dignity of man lead to different consequences. In one case "consent of the Governed" is the ultimate authority in determining education policy. This implies that authority is immanent in man and requires us to place tremendous confidence in our fellows that they will neither impair not rescind man's fundamental rights, especially his right to an education which will enable him to realize the fullness of his nature. In a world that could produce the NAZI philosophy of education. This seems an optimistic if not unwarranted expectation in the other case. "It is not society that is sovereign but God". And it is 'He' who gives ultimate validity to educational philosophy if the right to command man came from God instead of man, society might disregard man's fundamental rights, but it could never alienate them from him, on the contrary, as is often stated, these most precious right are "inalienable" because God given.

Democracy As Freedom

Not the least aspect of the dignity of the person is his individuality, that is, the manner in which he is different from others. Every one possesses individuality because, being sexually produced, he is unique, the first and last of this kind. Because it is of the very nature of man's individuality to be different from his fellows, he wants to be free. He wants

to assert his individuality to be different from his fellows, he wants to before. He wants to assert his individuality, his uniqueness nature, with a minimum of let and hindrance from his fellows. If men were born with equal talents, they would not feel this yearning for freedom, for the wants of all would be much if not altogether alike. But the scientific fact is that they are born different, and it is this fact which lends significance to the oft heard claim that they are born free.

When we use the word "Freedom" it is usually followed by the preposition "From" one the whole this is the sort of freedom with which we have identified democratic education so far, we have emphasized the importance of establishing the independence of the individual from environmental circumstances which would restrict or interfere with his individuality. But "Freedom" is also often followed by the preposition "To" and "For".

Mere severance from encroachments of the social environment would give democratic education a rather narrow and principally negative quality. There are many who like to think of democratic freedom in more affirmative terms. They want freedom "From" constraint, to be sure, but they also want to be free "To" take action in the belief that freedom to take action is a factor in the outcome of events. The more thoroughly educated people are in a field the more free they are to take positive action. Hence no one should think of democratic freedom in a whimsical or capricious sense on the contrary, only the well-disciplined should be entitled to enjoy democratic freedom.

There are number of points in educational practice at which democratic freedom emerges in the form of an emphasis on freedom.

Academic Freedom:

Academic freedom is an excellent illustration of a freedom which involves both the prepositions "From" and "To" the teacher must be free "From" influence which prevent his stating the "Truth" as he sees it, but he must also be thoroughly competent in his field. "To" investigate the "Truth."

Liberal Education

Liberal education have another emergence of freedom.

Liberal education, as the "Etymological" derivation of Liberal from the latin "Liber," implies, is the education of the "Free - Man". The man who enjoys political freedom obviously in democracy in which all men are politically free, all should have a liberal education. But this liberal education should be further conceived in the "Spirit of Liberalism" - or "Individualism as De-Tocqueville out it.

As a last instance, since all men in a democracy are free, education must be free, that is, there must be no economic barriers to its acquisition. It is this freedom which is incorporated in the idea of a "public" school, a school open and free to all.

Democratic Elite

It is really a gain in freedom for all education of a democratic elite is the greater freedom they make possible for the masses through making available for them insights. They have not the wit to see, such an educational practice falls neatly within "Plato's "Ethic of Justice" in that each, group in society is being educated in line with its talents and in such a number or fashion as to benefit the whole group.

Democratic Recruitment

The chief thing which seems to save democratic freedom is the democratic recruitment of future leaders. Thus democracy's aristocracy will not be artificially chosen on the basis of socially inherited privileges, but will rather be selected according to the excellence of native endowment. Moreover, it is hoped that a further safeguard on the side of democracy will be found in the debt of gratitude which the natural elite will feel toward the masses from whose flesh and blood they sprang by whom their superior education was made possible.

Optimistic View of the Uses of Freedom

So far, we have taken an optimistic view of the uses of freedom in a philosophy of education. Sometimes it has unexpected and untoward results instead of encouraging a study self-reliance and confidence in one's powers, the pursuit of freedom especially in the wake of the two world wars, has over whelmed some people with such an oppressive sense of loneliness and insecurity, even of significance, that life-becomes in the end meaningless to them. In this predica-

ment, seeking an escape from the burdens of freedom, they generally beat a retreat along either one of two educational roads, one leading to "conformity" and the other to "authoritarianism."

Even when democracy is functioning at its virtuous best, it seems to suffer from inherent infirmities. These infirmities are most likely to disclose themselves when democracy clashes with autocracies or obligarchies. Then the very freedom for the individual, respected by democracy's school may become a liability rather than an asset.

Thus taught to take to listen to a variety of opinion, democracy must take time out to educate itself on the merits of the clash and what to do about it. Mean while an autocracy or obligarchy, unhampered by parliamentary or educational safeguards, may strike at once and thereby gain an overwhelming initial advantage, not unlikely the advantage of deriving a wedge into the ranks of democracy while it is divided into parties to discuss the pros and cons of the clash. Another danger arises from the agent of autocracy or oligarchy who bores from within democracy under the guise of a critic. Behind this pose he may tear down the democracy's structure and if challenged for this destructive work, take refuge in the academic freedom or civil liberty which democracy accords its citizens, to be sure that short comings come to public opinion.

Democracy As Equalitarianism

The American declaration of independence states that "all men are created equal". At first glance it would appear that this new dimension of a democratic philosophy of education presents us with a paradox. After - establishing the dignity of the person and the terms or at least a serious, ambiguity to turn about and claim the equality of all men. "Although the answer to this question is very complex. An initial handle to it may be to ask how this clause of the founding father's to be interpreted. Were they making an empirical descriptive statement of fact, or were they rather laying down an ethical prescription of how men ought to be treated.

There are many who regard a literal equalitarianism as too naive an interpretation of the democratic philosophy of education. For them it no longer fits the facts. It is sentimental

rather than scientific. Educational psychology has so clear proved the definite existence of marked individuals differences that it has left literal equiliarianism without a leg to stand on. Individual not only aptitudes but the capacities and aptitudes of each are unequal. The educator is now no more justified in assuming that children have equal mental gifts than that they are all the same height and weight at birth. Further more, no amount of education will eliminate these differences. The conclusion follows equality can no longer mean identity of education for all.

Easily yielding the native position of a literal equality of talent, other friends of democracy concentrate on endeavouring to equalize the external or material circumstances of obtaining an education. They fully recognise the differences among human individuals but think it ill advised to increase the disparity between the extremes of talent in society. Something more must be done for instance, than to give scholarships to promising children in the economically under privileged masses such a procedure may provide an open class society. Where in one may rise from the humblest to the leaders and leaves the sterilized masses as subject to exploitation as before, such practice results in plutocracy rather than democracy. If every individual has equal rights then there will be restrictions on the freedom of each individual Every individual will be free to perform only those activities which do not put impediments on the freedom of the others. This principle means that every individual has a right to develop and progress and he must have opportunities for making his life better.

Democracy as Sharing

A less individualistic conception of democracy and one with a greater social emphasis is that which takes its origin in the nature of society as communication, as mutually shared purposes. Advocates of this conception of democracy not only fasten on sharing as the nature of society but erect sharing into a norm of the good society. To them the good society, the one to which they attach the name democracy, has two dimensions, it is the one which on the one hand shares the largest number and variety of purposes among its own members and which on the other shares similarly with other groups. And, as someone has added, it continually

endeavours to widens the area of shared concerns, to grow in sharing. Just as the measure of growth is more growth. So the measure of democracy is more democracy, is more sharing. Put in still another way, the only cure for the ills of democracy is more democracy.

The devotion of democracy to education is of long standing. When democracy made its political appearance, its success was expected to rest on education because a govt. built on the suffrage of the people demand the people be informed. Democracy is more than just a political form. It is way of life. It is a mode of association whether social groups such as the family, the church and business. What characterizes this mode of living is that it gives a responsible share to each member in proportion to his capacity in shaping the policies of the group to which he belongs".

Chapter - 11

CULTURE AS A SOURCE VALUE

Culture is the level of sophistication achieved by a community in various fields of human activity, including politics, economics, religion arts, science, literature etc. There is a fine distinction between civilization and culture. All that we possess in concrete shape is our civilization but the abstract premeating the concrete is our - culture the houses that we have, the dress we wear are part of our civilization, but the design and the abstract planning behind them signify our culture. Similarly the values that we observe in our speech and conduct are the constituents of our culture. All our cultural possession is either a result of our own efforts or to has been passed on to us by our ancestors. As culture is the sum to total of the rich experience, there is no reason for us to remain indifferent to it. The constitution of India, in article 29(1), gives every section to every citizens, as one of the fundamental duties, to value and, to-value and preserve the rich heritage of our common culture. The union ministry of HRD has a full-fledged department as well as a cultural heritage division for the promotion of arts and culture.

CULTURE : A SOURCE OF VALUE

"Culture is a word hard to definite. We may, however, in a rough and ready manner say that it means striving for perfection. By a natural extention, then- it would comprise all those endeavours in the various realms of intellectual inquiry, character and conduct, literature, folklore and the artifacts, the way of life, assumptions and beliefs and institutions through which a people have expressed their struggle, their longings and their aspiration for a higher life. If mataphysical speculation is one end of the spectrum, such an apparently trivial thing as how people tend to spend their

leisure or what are their favourite pastimes is another. Interpreted in its largest connotation, culture is a kind of hold - all terms to which nothing human is alien. What kind of house people build and what kind of scientific research they engage in or what kind of technological advances they are making are all indicator their culture. The term "culture" has been used with various terms and meanings. In common usage, it is defined as "good manners and good taste". In the parlance of science, it means very much more and has no reference to the quality of actions or of things. Culture was defined by E.B. Tylor, the English anthropologist, as "that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society".

Sutherland and Woodward "culture includes anything that can be communicated from one generation to another, the culture of a people is their social heritage, a 'Complex Whole' which includes knowledge, belief, art, morals, law, techniques of food fabrication and use, and modes of communication." Thus, the fundamental basis of culture is found in the minds of men, not in the external manifestations. Ideas are the real foundation of culture."

While talking of culture in the context of India we are inevitably seized with a problem of formidable complexity. It would be a futile effort indeed to go back, say seven thousand years in the past, reconstruct can lay our hands on. For better would it be to look around, across the length and breadth of this vast mass of land called "Bharat" and determine of ourselves whether there is anything that we can designate as "Indian culture" and later briefly, we may, if we do about their relative significance.

ELEMENTS OF INDIAN CULTURE:

Irresponsible critics have often parodied and caricatured our pre-occupation with spirituality. Nothing would be further removed from truth than to imagine that it is only a pretence or a hoax. Just eavesdrop on a casual conversation of average men and women in any part of such words as: *Praradbha*. (Fate or destiny), Karma (action), *Phal* (Fruit), *Parlock* (here after) "*Parmatma*" (God or the Supreme Being), *Punar Janama* (Rebirth) *Nanyonayan* (various forms of life) and *Moksha* (freedom from the cycle of life and death). These words or

their equivalents in their own languages, drop from their lips must naturally, in their most unguarded moments. They are certainly not on display on occasion nor can they be accused of talking for effect. These expressions are firmly entrenched in the popular parlance. The high brows, of course, to maintain their distance from the riffraff (inferior people), seldom allow themselves to utter them. But in deep agony or crisis they too almost unwittingly slip into the common vocabulary.

An innate faith in a certain scheme of life, in the existence of a power beyond human reckoning, perhaps, can only explain this phenomenon; it is not merely a linguistic trait, it takes us right into the heart of the Indian sensibility.

Culture is the creation of man. It includes all that the group conserves for modifying his innate endowments and to meet his innate urges.

It emanates from man but is responsible for giving direction and purpose to his life. It expands the range of individual efficiency and of his power of action. It supplements the man's native endowments and provides him with an additional extension of his anatomical apparatus. It is learned and is thus not the same as biological heredity. It may be called as social heredity.

A term culture is used to describe the way of behaviour associated with any permanent need or function in the social life. The way the food is eaten in different societies is the pattern of their culture. The Indian 'eat', food with their hands and fingers. The English use the spoon, fork and knife. These represent the pattern of culture. We say the different societies have their different cultural patterns. The language, literature, the rearing up of the young, the values in the society, the myths, customs, ideologies, beliefs and faith all are the patterns of culture which differ in different societies.

The Indian culture comprises following basic elements which are considered the sources of value under the set theory of social pattern: i.e.

Folk ways: Folk - ways is the self-explanatory ways of people and it includes such factors as clothing, manners of greeting, food habits and common superstitions.

Mores: Mores are always the ways of behaving around

which an emotional tone has been developed and which are associated with attitudes of right and wrong.

Institutions: Institutions are patterns of behaviour that have clustered around a specific need or desire. The family is more than a husband, wife and children living in the same abode. It is associated with a whole group of behaviour patterns chivalry courting and marriage shared responsibility, co-operation, status, companionship and love.

Scriptures or the Epics As a source of cultural value:

The country is literally dotted with temples, mosques, churches and Guru elwaras with places of worship of all descriptions and denominations. Each household has its own God, each village its own deity, of an evening people would congregate not only in villages but in cities as well, near a shrine, on the bank of a river, under a hallowed mound or an ancient tree to hear an itinerant preacher or a wandering minstrel and the theme would be invariably based the scriptures or the epics.

Vedas-Mantras as a source of cultural value:

The vedas mantras (hymns) are still chanted during the performance of various rites, rituals and ceremonies. The Vedas and Puranas, the epics-the Ramayana and the Mahabharata, the Gita and Upanishads, the Vedanta, in a nutshell, are not confined to the academies, of the learned, their teaching and the doctrines have spilled over into the common life, giving its certain direction and objectives. It is not from modern theory of democracy that we have derived our belief in the equality of all men and women. The Rishi enunciated "Sarvam Brahmanam Jagat" (all this world is pervaded by Brahman) or "Ayamatma Brahma (This soul is Brahman).

Satya as a source of cultural value:

It signifies the absolute adherence to the supreme Truth and reality which is God. Gandhi taught the conquest of desires and passions and the purification of impulses as the path to the realization of the universal truth.

Ahimsa as a source of cultural value:

It means not only non-hatred and non-violence at all levels

and in relation to all living creatures but the positive and absolute law of creative love.

Brahmacharya a source of cultural value:

It implies complete restraint over all sense-organs and turning them towards brahman. It is much more than physical continence.

Asvada a source of cultural value: Control of the palate.

Asteya as a source of cultural value: Asteya as a source of cultural value: - Non-stealing.

Aprigraha: Non-accumulation one should not possess anything which is not absolute essential.

Abhayam: Fearlessness. A coward can never be true devotee of God, one who treads the path of God, must be prepared to sacrifice everything including his own life.

Swadeshi: It means not only use of articles produced in one's country but also a desire to serve one's immediate neighbourhood.

Kayika Srama (Bread - labour): Everybody must do some productive manual work every day. "God, created man to work for his food and said that those who are without work were thieves.

Sarva-Dharmasambhava: It means that not merely the negative concept of the toleration of the religions of other people but a genuine reverence for all religions, their scriptures and prophets.

Diversity in unity: With all their differences in dress styles, language and food habits, Indians displays an amazing similarity in their attitudes towards nature. A feeling of love, bordering on reverence is called forth by the rising sun, by the mountains, by the rivers, by flora and fauna.

Tolerance: indian culture has a large tolerance to find accommodation among different ways of worshipping God. There never occurred religious wars or feuds here, as they did among christians and Muslims. There is only one/god, who is variously called by different people: "Ekamsat Vipra Bahudha Vadanti." The greatest exponent in modern times of this unity of all religions was of this unity of all religions was Sri-Rama Krishana Paramhansa who submitted himself in turn to the

discipline of all major religions and who ultimately realized their oneness.

Perceive Harmony: A very precious trait of Indian culture is its capacity to perceive harmony amid seeming discords. There really is nothing to quarrel about whether one should worship idol or not. A Sadhak at an advanced in stage would prefer being immersed in what is called Nirvikalpa Samadhi.

The cultural values emphasized in moral education programmes into the following categories.

1. Social Value: It includes like:

- (i) Co-operation
- (ii) Cleanliness
- (iii) Kindness
- (iv) Filial piety
- (v) Social Justice
- (vi) Respect for others
- (vii) Public spirit
- (viii) Social responsibility
- (ix) Cosmopolitanism
- (x) Universal Brotherhood
- (xi) Respect for human dignity
- (xii) Respect for human rights
- (xiii) Dignity of labour etc.

2. Values Pertaining to self: Includes following

- (i) Truthfulness
- (ii) Honesty
- (iii) Discipline
- (iv) Tolerance
- (v) Cleanliness
- (vi) Orderliness
- (vii) Peace of mind
- (viii) Perfection of self etc.

3. Values Pertaining to Country and the world:

There includes following values:

- (i) Patriotism
- (ii) National consciousness

- (iii) Loyalty of the king and crown
- (iv) Peaceful citizenship
- (v) International understanding
- (vi) Human Brotherhood
- (vii) Awareness of the inter dependence of Nations etc.

4. Process values:

- (i) Scientific approach to reality
- (ii) Discrimination
- (iii) Search for truth
- (iv) Suspension of judgement etc.

DISVALUES:

The qualities of behaviour are disvalues and are to be ignored and put to avoidance. If one is to be really culturally educated. These are as follow:

- (i) Lust, greed, attachment, pride, anger, slandering (Slandering) and backbitting.
- (ii) Exploiting the weak, the helpless and the poor ignorance and Lethargy.
- (iii) False speech, asceticism, prostitution and stealing.
- (iv) All forms of intoxicants and violence, killing of living being crude speech, deceitfulness.
- (v) Ungratefulness, cowardice and meakness.

HOW CULTURE INCULCATE THE VALUE

1. Culture is Social Inheritance:

It is social inheritance and not a biological. Culture is a learned quality i.e. We have to learn it. It is acquired socially.

2. By Transmitive Quality:

Culture is transmitted from person to person. The individual is moulded according to his family and society of which he is a member.

3. By Social Quality:

Culture is not individual heritage. Each society has culture. The main reason for it is that each expects from another. By this expectation is the society bound by culture. The cultural heritage bringg stability in society.

4. The Idealist Quality:

Culture is based on some ideals. In other words, ideals are the real foundations of culture. Each generation acquires it from its predecessors and each members has to follow those ideals.

5. The Gratifying Quality:

Culture meet and satisfies the social and ethical needs of man. Culture also meet the recurring demands of mankind.

6. By Inculcating Adaptive Qualities:

Each culture tries to adopt the qualities outside its own environment. The contact of two or more culture takes place and this interaction tends the adaptive qualities to the culture.

7. By Inculcating through Integrative Quality:

Different parts of culture or aspects of culture join hands to form a whole or integrative culture.

SALIENT FEATURES OF CULTURE

India is a land of different culture, communities and religious groups. However, it has a rich cultural heritage with glorious traditions. Indian culture is of course not Hindu culture. It includes traditions of all great religions i.e. Hinduism, Islam, Sikhism, Jainism, Buddhism and Christianity.

1. Indian culture is broad based. It stresses the importance of bringing people together through spiritual bonds. It stand for brotherhood of man and fatherhood of God.

2. Indian culture believe in peace, co-existence and welfare of all.
3. It emphasize on improvement of individual, heart, mind and vision, that determines right means to achieve right ends.
4. It is based on the spirit of composite culture.
5. It is based on the cult of Dharma, Arth, Kama and Moksha.
6. At the core of India's cultural heritage is love of beauty, truth, spirit of tolerance, capacity to absorb other culture and work out new synthesis.

The advent of Sri Sathya Sai Baba is a guarantee that Indian culture will soon outgrow the place of its origin and will enfold the whole world. That way only is the Salvation of mankind.

Baba's word is Sanatana Dharma for Indian Culture because it contains perennial element and they alone will sustain us.

At last, the culture is the pursuit of perfection in every walk of life. It is sweetness and light, the purity of heart, world and deed makes a cultural man. Our heart should cultivate feelings like compassions, gratitude and friendliness. Our intellect should cultivate knowledge and attain wisdom. Our hands should serve all and do good to all. Thus culture in a sense, consists of noble traits of heart, an intellect which can discriminate between good and bad, and hands which help ever and hurt never. In the words of Sri Satya Sai Baba. We should have the head of Sankara, the heart of Buddha, and the hands of Janaka. There are some core values which cut across the barriers of time and place. They are cherished universally. These core values may be termed as:

- (i) Truth
- (ii) Righteousness
- (iii) Peace
- (iv) Love

(iv) Non-violence

These values includes other sub-values like:

- (i) Reverence for life
- (ii) Reverence for mother, father, teacher and guests
- (iii) Open mindedness
- (iv) Spirit of tolerance
- (v) Sympathy
- (vi) Kindness
- (vii) Generosity
- (viii) Compassion and so-on.

Teacher should encourage students to identify such values and make a collection of them to assimilate, internalise and practice them.

The various educational programmes launched by Sri-

Sathya Sai Baba organisations ranging all the way from primary to university level and are bringing in to proper focus the valuable ingredients of our culture.

STUDY OF COMMUNITY VALUES

Identification means type of community, plus the outstanding features of the place - what one sees as he looks it over. The ecological frame refers to the physical world of soil, climate, crops and so forth, to road pattern and town plan. By historical development, we mean a natural history, the kind of history, while any human community may be studied from the standpoint of its population, activities etc. Its study as a value complex is the point of present interest.

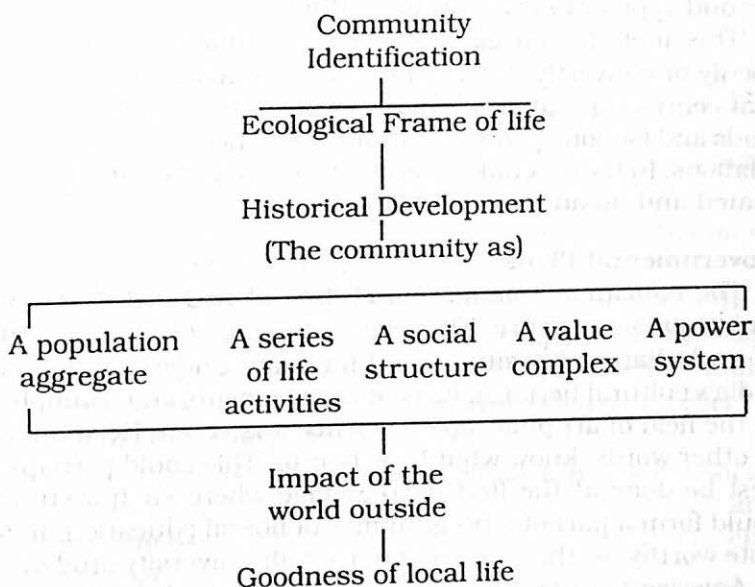
We shall use "values" to mean the criteria used in making choices in particular the moral bases of decision. Values, obviously, are related to human action, they are motivational. They influence persons towards or away from other persons, things, ideas and the like. Some values appear to stem directly from biological needs, some from pre-existing cultural orientations, and some arise in interpersonal relations. In general community members draw on a society's storehouse of values, its accepted ways of doing things perceiving objects, learning to think and act. Since values are the core of group life. It is not possible for school personnel to spend too much time reflection on them.

How do values function in community life?

First: Values serve as screens or filters in that they point perception in one direction and not in others: Thus they motivate some changes in a place but not others. This is, as Vogt remarks, "a kind of selector service" giving character to the local human whole.

Second: As just implied, values perfection a control function. They define and redefine the limits of permissiveness belief and behaviours, and in so doing become central in personality roles. Homestead teachers for example, should not smoke or drink or gamble; they should be "good moral persons" exemplars for the young.

Third: Values provide a basis for future action. Is goal X is more important than goal Y? Is 'Z' is more significant than either? What is called for is a decision, to be followed by action.



In what ways can values best be studied? Vogt's preference is to infer values in situations where choices are forced by the press of events and circumstances. Whether behaviour reactions are for, against, or indifferent, they can be taken within reason as value indicators.

Two types of action situations appear most fruitful in studying values.

One is crisis Second is conflict

While these categories overlap they are distinguishable.

A Crisis in community life is an act or event which disrupt routines. It appears threatening to persons and demands action. Crisis may be further classified into two types.

- (i) One kind of crisis is recurrent
- (ii) Second is novel

That is, there is no precedent to follow and ways of acting must be improvised, the areas of crisis said to be most productive of value data are pressure from environment, such as drought, heavy snow, and sudden storms, life crisis illustrated by births, deaths, illness, and accidents, property crisis, such as fire and thefts. Crises in Human Relations - Fights, quarrels, suicide and murder.

Second types of situation is conflict:

This includes all causes in which values clash, either openly or covertly. Vogt found most revealing the conflicts that centred on out group marriages, control of land, family feuds and factions politics control of the school, child parents, relations. In these conflicts, as in crises, values became accentuated and, to a degree, unguarded.

Governmental Plans:

The education commission (1964-66) had urged Indian Universities to ensure "That every students who passes out of an Indian university takes him some understanding of India's cultural heritage, its past achievements and triumphs in the field of art philosophy, science and so-on. He should, in other words know what he is heir to. This could perhaps, best be done at the first degree stage where such a study could form a part of a programmes of liberal education. It is note worthy, in this connection, that all university students in America have to take a course in Western civilization.

The programme of action published by the Govt. of India, for implementing - the National Policy on education 1986. It speaks of several strategies intended for creating better awareness among students of the country's cultural heritage. A few strategies are summed up below :

- (a) A suitable hand book should be prepared for the guidance of teachers of each stage of education. Reorientation programmes should be organised for them and audio-visual and other material such as musical, instruments. Pictures, posters etc. should be prepared for students. A separate room in the school could be earmarked for cultural exhibits, wherever it is possible.
- (b) One teacher for culture should be provided in each institution.
- (c) Distortion in curriculum, particularly in social-studies and history should be correct. Value orientation should be given to lesson by drawing material from Indian heritage and great classics.
- (d) Exhibitions of the work of local artists should be organised.

- (c) Students should be encouraged to undertake the conservation of local historical monuments.
- (f) Inter-school cultural meets should be arranged so as to bring out india's rich cultural diversity.

The programme of action makes the following suggestions in this regard for university stage:

- (i) Broad-basing and diversifying cultural courses as of fine arts, music, dance etc.
- (ii) Correction of existing historical and cultural distortion in the courses of study such as social sciences, humanities and languages etc. In this regard a tourd' force would have to be attempted but this is necessary in order to rectify the faulty perspectives.
- (iii) Developing special courses in technical and professional institutions for conservation of monuments which are of immense importance as country's valuable ancient heritage.
- (iv) Forming clubs and societies devoted to the promotion of various cultural aspects.
- (v) Earmarking incentives fellowships, scholarships etc., for creative work and research in the field of culture.

DIMENSIONS OF CULTURAL CURRICULUM:

The dissemination of India's cultural heritage should aim at acquainting students with.

1. Customs, traditions and festivals etc. of various ethnic, religious and linguistic groups inhabiting the country.
2. Works of ancient rishis, saints, insight into all-time epics, and other great classics.
3. Contributions of great men in various fields of the country's national life.
4. Cultural wealth contained in our works of religion.

Religion is an important part of the cultural heritage, and more so in the case of India where fine and performing arts and literature have a strong spiritual religious basis. However, while debating cultural themes related to religion, the ocratic education should be excluded.

5. Intelligent interpretation of Myths and Poetic fantasies.

Myths form an important part of India's or for that matter,

any culture. Some of the writings described as myths have proved to be meaningful to day. Where as other are meant to convey some message to mankind. Pushpak Viman was a myth a century ago, but to day one can perceive it as if "might have been a reality" also. In the great work of the Sufi poet Malik Mohammad Jayasi, the heroine Padmavati is found talking to a parrot and the bird is talking to her. This might have been to total myth; but it points towards the level of sensitivity of the people towards birds in those times. In Kalidasa's famous work Meghadoot.

The clouds are taking the message of a lover to his beloved. It is unbelievable and cannot be taken as truth, but it show how a poet could conceive nature as part of man and man as part of nature.

The stories in the puranas may have more or less as much imagination as of truth but such writings have a great cultural significance.

They have been called by Socrates as nobles lies and have their place in the cultural heritage of man and deserve attention by framers of the educational curricula.

In this context, we may keep in mind a couple of other things also in mind.

1. The study of Budism in India can be very much a part of the cultural heritage of India.
2. There might be certain aspects of the cultural heritage which could have had their value and importance in the past, but stand in validated today.

Chapter - 12

RELIGION AS A SOURCE OF VALUES

RELIGION AND VALUES:

The concise oxford defines as a "particular system of faith and worship - human recognition of super human controlling power and especially of a personal God or Gods entitled to obedience and worship". "Religion seeks union with the universe by subordinate of the demands of the self" (Bertrand Russell). Pfeider defines religion as "That reference of man's life to a world-governing power which seeks to grow into a living union with it" Christopher Dawson writes "whenever and wherever man has a sense of dependence on external powers which are conceived as mysterious and higher than man's own. There is religion. Thus we prefer to define religion in these words of Gisbert." Religion is that dynamic belief in and submission to God or to Gods on whom man feels dependent.

The word "Religion" has its origin in two Latin words- 're' and 'legere' meaning "to bind back". Explaining this thing, Gisbert writes, "Religion establishes a double bond, one between man and God and other between man and as children's of God".

We generally consider 'Dharma' as equivalent to religion. But religion and dharma are not synonymous. Dharma defies exact rendering in English. Dharma is derived from sanskrit root, 'Dhar' which means 'to hold' or "to sustain". In vedic literature one may find "Upholder" and "supporter", 'religious ordinances or rites', 'fixed principles or rules of conduct' or 'the whole body of religious duties' as meaning of Dharma. After wards Dharma came to mean "the priviledges, duties and obligations of man, his standard of conduct as a member of

the Aryan's community as a member of one of the castes as a person or member of one of the caste as a person in a particular stage of life."

Smritis refer to five types of Dharma: Dharma is an ethical concept which mean "Justice, equality duty and so-on. From its ethical plane Dharma is raised to the status of a Meta-physical principle.

Five Dharma are: Varana Dharma, Asharama Dharma, Varanaasharama Dharma, Naimeetik Dharma and Guna Dharma.

The main components of any Dharma / Religion are theology, rituals and code of conduct. However, there are some religions which are not theo-centric.

It is believed that in India, the conception of Supreme being, the first cause of the universe i.e. the Brahma, had a great impact on the moral code of the Aryans. Starting from the worship of various elements of nature such as sky, the earth and various forces of nature, there was a trend towards finding unity in them. Polytheism was correlated to monotheism. Just as forces of nature namely heat, light, electricity to one single thing 'energy'. This single cause of the universe, was impersonal, absolute, passionless and beyond consciousness, just like energy in this material world, is the primal cause of the universe. This chain of thought led our ancestors to one of the greatest philosophical conceptions - that the whole world was one. This concept is as important to day as it was any time in the past.

The concept of religion is bound to vary from person to person and from society to society.

TYPES OF DHARMA:

Religion or Dharma in Hinduism is a broad and comprehensive term encompassing every aspect of life- religious, spiritual, ethical, social, political, economic and cultural. The English rendering of the word Dharma as 'religion' does not convey its true significance. It has many connotations such as truth, justice, virtue, duty, morality, metaphysics, spirituality, righteousness, piety, knowledge etc. In Vaisheshika Sutras of Sage Kanad, "What makes life happy and prosperous (aphudaya) here and ultimately lead to salvation (aiharshreya) here after as to reckoned as Dharma".

Thus Dharma in Hinduism is a practical way of life represented in "beautiful multiplicity of duties and sects (religious body), a spirit of tolerance, a type of culture, which combines in itself the highest philosophical thoughts with lower elements drawn from various strata of life and a mysticism the nature of which seems at times to be externally subtle but at others to be so gross and absence that its very thought is repulsive to mind. Dr. S. Radha Krishnan described as below the essence of Hindu Dharma in comparison with Christianity.

"While religion is taken more seriously in the east, humanism is the predominant feature of Western life. Hindu religion, like all true religions, is essentially 'other worldly'. It picture the world as a mere vestibule-means (entrance hall) and training ground for another in which alone life is real, rich, and abiding yet it moves men to the most impressive and sustained demonstrations of human courage, power and persistence and has woven for itself a secular vesture (clothing).

EARLY INDIAN PHILOSOPHY AND EDUCATION:

No system or philosophy of education can be perfect if it is one tracked only, i.e. aiming either at the material prosperity or at the spiritual uplift. A synthesis between the three Purushartha (attainments) namely, Dharma (Religion) Artha (Material prosperity) and Kama (sexual enjoyment) is vital for all round development of human personality. But how to make proper use of artha and Kama is to be guided by the dictates of dharma. The problem is thus not merely educational, it is more religious and spiritual in nature education is obviously one of the essentials to guide how to reach the ultimate goal of life. This is why India's internationally reputed ancient centres of education at Taxila, Nalanda, Vallabhi, Vikramshila, Varanasi ect. had developed either hermitage or monasteries. They were primarily the centres of religious and spiritual education though equally excelled in the teaching of secular subjects like Varta (economics) dandaniti (politics), Vyakarma (grammar) Mathematics, Medicine, Military service, arts crafts and many others. No doubt, one of the major objects of education was to make one competent enough to earn his livelihood (Artakari Cha Vidya), but that too was not without certain prerequisites.

Education was thus, intended to be more practical and qualitative to live without leaving behind the final goal of human existence, spiritual, Upbuilding, ending in the realization of "self" Atma Va are drashtavyah was the summumbonum of the Upanishadic philosophy of education. It begins with the universally acclaimed ethical ideals. Ishopanished says, whatever is there in this ephemeral world, all that is enveloped by God, thus don't steal other's belongings and remains content with your own. Philosophy of action or Karma is preached in the Bhagavadgita embodying the theory of "nishkama 'Kama' projecting the concept of "service before self" Nishikama which means 'selfless has a philosophical explanation and the word "Kama" intends its translation into action.

VIVEKANANDA'S VIEWS ON RELIGION:

Religion as a necessary aspect of life:

Vivekananda says, "of all the forces that have worked and are still working to mould the destiny of the human race, none certainly is more potent than, the manifestation of which we call religion". He asserts that religion is necessity of life. Ordinarily only those things are regarded as necessary for life which satisfy the daily and are the out ward needs of life. Food, clothing, shelter are examples of what can be called, physical and materialistic needs. But they are not only the needs of life this clearly proved from the fact that they alone do not fully satisfy man, even in the midst of comfort and luxury man craves for something higher something better. This craving is his religious craving without seeking satisfaction for which he cannot live. Religion has never been vanquished. Whenever it appears that religion is being suppressed it reappears in some form or the other. What can be better demonstration than this of the fact that religion is a necessary aspect of life.

Religion is the Realisation of Divinity:

Religion is awakening of spirituality in man or that it is the realisation of Divinity: The word 'spirituality' comprehends everything that transcends the sensuous and the intellectual. Therefore to say religion is a spiritual pursuit is just to emphasise that it begins in an awareness of the

inadequacy of reason. Vivekananda says sense and reason that religion can be anything, a God or an impersonal principle, or the absolute reality, or the Destiny, or the law, or anything of this sort.

Values and Significance for the Individual:

Religion does have a value and significance for the individual, but it has a social content also. Usually, a distinction is made between morality and religion by saying that morality serves social purpose and religion has a value that transcends even the social.

True Religion must be Universal:

According to Vivekananda represents the essence of true religion. He says, "when we come to the real, spiritual, universe concept, then and then alone religion will become real and living, it will come into our very nature, live in our every movement, penetrate every pore of our society and be infinitely more a power of good than it has ever been before.

According to Vivekananda there are three aspects or contents of religion: Philosophy, Mythology and Ritual. Every Religion and three contents i.e.

Philosophy: Philosophy seeks to represent the whole scope of that religion 'setting forth its basic principles, the goal and the means for reaching it.

Mythology: It consists of legends relating to the moral and spiritual adventures of men and supermen. Because mythology concertises philosophy by making the imaginary lives of men and supermen the mode or vehicle for conveying the philosophical ideas.

Ritual: Ritual is made up of forms and ceremonies that serve the function of both keeping men engaged religiously and of organising than in powerful religious organisation.

As it may represent the essence universal religion, the common point is God. Even things that are apparently different, may be similar in a particular sense. Men and women are different, but as human beings they are alike. As living beings, men, animal, and plants are all one. In that way, although different religion talk of different aspect of the truth as aspect of the same truth, they are all one. Acc. to the Vivekananda. Truth is God. In Him we are all one. The

word 'God' is being used in its most comprehensive sense, it may be the personal omniscient and God, or it may be described as the universal existence or the Ultimate unity of the universe. Every religion, consciously or unconsciously is struggling towards the realisation of this unity or God. Therefore, this may be said to represent the ideal of universal religion.

GANDHI'S VIEWS ON RELIGION:

Gandhi believed in the creative stupendous force of religion in human life. He claimed, however, to be practical religious idealist and was not much interested in the transcendental and eschatological aspects of religion. He did not interest himself much in the supernal mysteries of the beyond but was primarily and mainly concerned with the ethical aspects of religion. He does not hence, refers to his writings to the dialectics of revealed and natural theology. But since, he accepted the teaching of Gita which also contains disquisition regarding the metaphysics of the Brahman, the Atma, the Kshetraojna, the two path of Devayana and Pitriyana, etc. it will be a valid interpretation of his ideas to state that he accepted the fundamental metaphysical and Theological concepts of the Hindu religion. Gandhian Theology, hence postulated belief in God, the transmigration of the soul, and Karman.

Gandhi always spoke of religion in terms of ethical idealism and regarded spiritual persecution as only the consummation of moral endeavours (Vrata). Religion signified to him belief in the ordered moral governance of the world and the spirit of faith in and dependence upon the absolute truth. Hence it demanded a complete consecration of a man's being and personality to truth which is God and implied an emphasis on the moral values of man as a spirit. Gandhi always talked of "ethical Religion" and wrote "for me morals, ethics and religion are convertible terms. A moral life without reference to religion are like a house built upon sand. And religion divorced from morality is like 'sounding brass' good only for making a noise and breaking heads. As soon as the moral basis is lost one ceases to be religious. The Gandhian concepts of religion would be thus, some what similar to Mathew Arnold's view of religion as morality suffered with emotion. He said, "All religions are founded on the same moral laws.

My ethical religion is made up of laws which bind men all over the world.

Religion Acc. to Gandhiji : Truth is religion the basic conception of Gandhi is that there is one reality i.e. of God which is nothing else but truth devotion to truth or God is religion.

Gandhian Views on the Nature of Religion:

Following are the salient features of Gandhi's views on the nature of religion.

1. Religion is the expression of the permanent nature of man. The animal and brutish aspect of man's nature is not its permanent aspect, the permanent aspect is the aspect of Divinity - The element of essential goodness present in every man.
2. Religion has the character of Purifying and elevating one's nature. Gandhi believes that true religious spirit has the capacity of changing one's nature because it is the expression of the good elements present in man.
3. Religion has the power of arousing in man a sense of spiritual restlessness - a kind of thirst - which enables the individual to cultivate and develop a sense to the right and the good, and make him truly moral man.
4. Religious aspiration is based on desire and a cognitive urge to know 'the beyond, it has some how the feeling that the ultimate religious ideal is nothing but the realisation of god.
5. Finally, religion involves a conscious and sincere love and striving for truth. Without this all other characters of religion would be ineffective.

THE WAYS OF RELIGION:

Religion is not just a theoretical concept that seeks to satisfy intellectual curiosity and urges, it is, for him, the way of life, a practical necessity. Infact, a religion which takes no account of practical affairs and does not help to solve them is no religion, so true religion has to be practical therefore, religion should pervade every aspect of our life—even political life. Religion is the belief that there is an ordered moral government of the universe, and as such, this belief must have practical bearing for all aspects of life.

The religious way is the way of Truth-Satyagarh. The ideals is the realisation of God one is the right on the way if he is following the path of truth and non-violence. Even so, Gandhi does make a mention of such exclusively religious practices as:

- (i) Prayer
- (ii) Surrender to God's will by subordinating one's body and mind to call of Truth
- (iii) Renunciation
- (iv) Love
- (v) "Tolerance etc. and disinterestedness of Moksha.

KARMA YOGA AND SWADHARMA:

The true religion means the voluntary acceptance and the enthusiastic fulfillment of the duties. In the Gita pursued with sense of detachment, equanimity, and disinterestedness of Moksha.

Karma Yoga:- Karma yoga is the disinterested pursuit of one's obligations and duties and that gradually produces a cosmic and spiritual awareness. The religious spirit implies the performance of one's duties not out of the fear of penal sections but of a religious sense of inner compulsiveness generated by the motive of self-purification and compassion for human being. In the human heart an eternal battle is reging between the forces of good and evil and Karma yoga signifies the elimination of the latter and the victory over truth, good and virtue. The central tenet of the Gita is "Anasakiyoga" or the performance of one's duties and detachment.

THE FUNDAMENTALS OF GANDHI'S ETHICAL RELIGION:

This can be represented as follow:

1. Belief in God
2. Belief in Karma and Transmigration (according to the balance of pap and punya)
3. Belief in the universal presence of a moral order and the efficacy of the eleven "greatvows" (ekadasa Mahavrata).
4. Not only toleration, but belief that all religions are equally true and entitled to respect

Therefore, the path to the realisation of the true self or

God, therefore, lies through the love of others and the performance of duties towards others as love demands. Morality thus becomes the essence of religion.

It is religion which makes man courteous, humble and modest and he prays asking for what is best and noblest in life !

*"Lead me from error to Truth,
Lead me from darkness to Light,
Lead me from death to immortality".*

NEED OF RELIGIOUS EDUCATION:

There is no denial of the fact that religion influences the human life to a very great extent. It helps in the formation of the human personality and mould the life of individual. In those channels which are morally, spiritually and socially desirable. But the point is that whether in the school religious education should be given or not. In Russia and other countries, religious education has been completely purged out from the schools. After the world war second. It has been felt that religious education should be imparted in school for promoting the peace and love among all human beings for the betterment of future world.

In India, Sri Rajgopalachari is one of the chief exponents who advocates religious education should be taught in school. The question about religion was put in June 1931, to Mahatma Gandhi and he replied, "we have left out the teaching of religions from the Wardha Scheme of education because we are afraid that religions as they are taught and practised today lead to conflict rather than unity. But on the other hand, I hold that the 'truths that are common to all religions can and should be taught to all children.

Radhakrishnan commission emphasized the importance of the need of religion in secular India. But this commission was of the opinion that the state should not give under patronage to any one religion. Every individual should have a freedom to proceed towards unknown on the basis of his own attitude and will. He should be seriously spiritual and not a narrow sectarian.

Today the Materialism is reigning supreme, through the scientific invention and discoveries the agencies for pleasure

are growing day by day. But these means are unable provide real peace to the humanity. For internal peace, spirituality needs to be encouraged. Thus, the society at present Juncture needs religious education very essentially.

THE SOCIAL ROLE OF RELIGION:

Though religion is a highly personal thing, yet is it has a social aspect and social role to play. It has been a powerful agency in society and performed many important role and social-functions. As Selbie puts it: "It is not that the sacred society or church becomes takes the place of God, but rather than man finds that he can best approaches his God, as he does so in fellowship, with others, as a member of a community which exists to secure the end for which God stands. According to Arnold W-Green, religion has three universe functions. Firstly, it rationalizes and makes bearable individual suffering in the known world:

Secondly; it enhances self-importance thirdly, it helps to knit the social values of a society into a cohesive whole.

(i) **Explains individual suffering:** Man does not live by knowledge alone. He is an emotional creature as well. Religion serves to smooth the emotions of man in times of his sufferings and disappointment and contributes to the integration of his personality. In this world man often suffers disappointment and frustration even in the midst of all hopes and achievements. The things for which he strives are in some measure always defined to him. When human hopes are blighted, when all that was planned and striven for has been swept away, man naturally wants something to console and compensate him. The fortitude and equanimity with which deeply religious people are known to endure the most colossal misfortune and suffering constitute one of the principle exhibits of the power of religious beliefs and practices. When a son dies man seeks to assuage his grief in ritualistic exchange of condolence. On God he puts faith and entertains the belief that some unseen power moves in mysterious ways to make even his loss meaningful. Faith in God compensates him and sustains his interest in life and makes it bearable. There is a limit to which society can go, guided by sheer rationality. In this way, religion gives release from sorrow and fear. It enables the individual to interpret

any catastrophe as intermediate and secondary. It helps man to bear his frustrations and integrate his personality.

(ii) **Enhances-self-importance:** Religion expands one's self to infinite proportionate. Man unites himself with the infinite and feels ennobles. Through unity with the infinite the self is made majestic and triumphant. "The soul of the behaviour is worth more than all the earthly of kingdom. Man considers himself the noblest work of God with whom he shall be united and his self thus becomes grand and luminous. Society also gains from the self-flattery provided by religious belief. Religion assures a greater reward in the after life to worldly failures than to the successful. Such kind of assurance drauns off much discontent and members are encouraged to continue to play their part in society.

(iii) **A source of social cohesion:** Religion is the ultimate source of social cohesion. The primary requirement of society is the common possession of social values by which individuals control the actions of the self and others and through. Which society is perpetuated. These social values are never scientifically demonstrated but emanate from religious faith. Religion is the foundation upon which these values rest. Science and technology cannot create these values. As a matter of fact. These values are more effective if they are not examined. Children should obey their parents, should not tell a lie or cheat, women should be faithful to men, people should be honest are some of social values which maintain social cohesion.

(iv) **Social Welfare:** Religion has also performed some other services to humanity among which Sumner and Keller included the provision of work, the accumulation of capital and the creation of a leisure class, the priesthood often dedicated to art and culture. The priests laid the foundations of medicine, the priest also fulfilled the functions of scholars and scientists. Magic supplied the roots of observation and experimentation from which science developed Religion has served humanity through the spreadi g of education. The scriptures are great literary works and storehouse of knowledge. It has also created the habit of charity among the people who opened many charitable institutions like hospitals, rest-house temple, to help needy and poor.

(v) **Agency of social control:** Religions emphasize is one form

of another the consequences resulting from behaviour. Rewarding or punishments follow approved or disapproved actions. Religions support the folkways and custom by placing the powerful sanctions of the supernatural behind them. They make certain acts not only offences against society but against God as well. Disobedience brings condemnation from the spiritual forces. In its positive form religion provides a model for living. It upholds certain ideals and values. Religion can help our youth to become moral, disciplined and socialized citizens of society.

(vi) **Religion control and affects economic life:** Max-weber was of the view that religion also influences the economic (system of the believers. Thus according to him, capitalism grew in the protestant nations like England, U.S.A. and Holland. It did not grow in Italy and Spain where the people are Catholics. The Hindus lay great stress on spiritual progress than on material progress. Hence materialism could not grow in India.

(vii) **Promotion of literature:** Besides religion has also contributed to the growth of literature art and music. The desire to laud and please Gods has led people to extol them in song, sculpture painting and architecture. Some of the world's most beautiful monuments are building created to the glory of the Gods. Vast temple, mosques, cathedrals and artistic image express man's desire to poetry his conceptions of the supernatural in aesthetic and inspiring ways. The sacred writings stimulate an appreciation of beautiful prose and poetry. Religious themes are the inspiration for some of man's finest paintings and the desire to sing, praises has led to the creation of some of the world's fine music.

(viii) **Friendship function:** Religion also provides a good opportunity for friendship. The religious congregations serve as a placefor mento find their mates and for friendly association. This friendship function of religion is a vital service to adults and youth as well.

HOW RELIGION INCULCATE THE VALUES?:

In the Hindu and Muslim periods, the teaching of religion was an essential part of education. It was considered essential for the development and control of the students personal and social life. Though India is a secular state, it does not

ignore religious education. Article 19 of the constitution clearly, lay down that "all persons are equally entitled to freedom of conscience and the right freely to profess, practice and propagate religion". This is the principle of true religion that every one should have the right to believe and teach according to the dictates of his own conscience. Religious education inculcate the values in the mind, body and soul of the individual by imparting following manners.

1. School Assembly:

The school assembly should be held for a few minutes in the morning for group singing.

2. Stories about Religious Leaders:

Simple and interesting stories about the lives and teachings of great prophets, saints, religious leaders should be inculcated in syllabus for language and teaching.

3. Audio-visual Materials Relating to Religions:

Use of audio-visual materials like photographs, film strips and coloured reprints showing great works of art and architecture closely connected with the main living religions of the world should be made.

4. Two Periods a Week for Moral Instruction:

In the school programme, two periods a week should be set-aside for moral instruction. In these periods, the teacher should narrate interesting stories drawn from the great religions of the world and explains broadly their ethical teachings. Pogmas and rituals should be excluded from moral instruction.

5. Developing Attitudes of Service:

Through school programmes the attitude of 'service' and the realisation that 'work is worship' should be developed in the students.

6. Building of Character and Spirit of Sport Manship:

All schemes of physical education and all forms of play in the school should contribute to the building of character and the inculcation of the spirit of true sportmanship.

7. Reading from Scriptures:

The morning assembly should be followed by two minutes

silence and then followed by readings from the scriptures of great literature of the world or an appropriate address. Community singing should be encouraged.

8. Teaching of Great Religion : As a Part of the Curriculum:

The essential teaching of the great world religions should be studied as a part of the curriculum pertaining to social studies and history. Simple contexts and stories concerning religions, may be included in the teaching of languages and general readings.

9. Organised Social Service:

Qualities of character and behaviour of students should form an essential part of the overall assessment of a student's performance at school.

10. Silent Meditation:

Students should be encouraged to meet in groups for silent meditation in the morning.

11. General Study of Different Religions:

A general study of different religions should be an essential part of the general education course in degree classes.

12. Comparative Religion:

A post graduate course in comparative religion may be instituted. Due importance should be given to study of (a) comparative religions (b) history of religions in the appropriate honours and M.A. courses, in the field of humanities and social studies.

In the end, we may say that the religious education should be based on ideals of conduct and behaviour. We should emphasize the practice of selfless service, love of virtues and hatred for vices in providing religious education to the children. Among the children we should develop a feeling of respect for all the religions and inculcate in them and hatred towards narrow sectarian view point.

RECOMMENDATIONS OF THE COMMITTEE ON RELIGIOUS AND MORAL INSTRUCTIONS:

In August, 1959 the Indian Govt. appointed a committee on religious and moral instruction to make a study of the religious and moral instruction in educational institutions

in the country. This committee submitted its report in January, 1960. In its report it emphasized that provision should be made for the teaching of moral and spiritual values.

The member of the committee were Mr. Sri Prakash (former Governor of Bombay) who was chairman, Mr. G.C. Chatterjee (former V.C. of the University of Jammu & Kashmir) and Mr. P.N. Kirpal, Secy. in the union ministry of education was member secretary.

The committee was of the view that many ills in the education world and in the society as a whole, today, which resulted in wide spread disturbances were mainly due to the gradual disappearance of the hold of religion on the people. In the words of the committee "the old bonds, that kept men together are fast loosening and the various new ideologies that are coming to us and which we are outwardly accepting without inwardly digesting their meanings are increasingly worsening the situation. The only care, it seems to us, is the deliberate inculcation of moral and spiritual from the earliest years of our lives. If we lose, these we shall be a nation without a soul. Our attempts to imitate the outer forms of other lands, without understanding their inner meaning or psychologically attuning ourselves to them would only result in chaos and confusion.

The recommendation of the committee may be summed up follows.

- (i) We regard it most important that in any educational scheme the home should not be left out and we suggest that through mass media the faults and drawbacks of our homes, both in the matter of their physical orderliness and instruction given as to how these can be removed.
- (ii) It would be very desirable as suggested by the University commission to start work everyday in all educational institutions with a few minutes of silent, meditation either in the classroom or in a common hall.
- (iii) Suitable book should be prepared for all stages i.e. from primary to university — which should describe briefly in a comparative and sympathetic manner. The basic ideas of all the religions as well as the essence of lives and teaching of all great religious Pandits and Leaders.

- (iv) Special stress should be laid on teaching good manners and promoting the virtues of reverence and courtesy which are badly needed in our society. Traditional ways of learning proper conduct from such teachers as the Muslim Moulvis in the North may be encouraged.
- (v) Some form of physical training should be compulsory at every stage.

Committee has also made suggestions giving the broad frame work of instruction in moral and spiritual value at the different stage of education.

At the Elementary Stage:

The specific suggestions which have been offer for moral and religious education at the elementary stage among other things are as follows :

- (i) Group singing at school assembly.
- (ii) Simple and interesting stories about the lives and teaching of prophets and saints.
- (iii) Audio-visual exhibitions on art and architecture connected with main religions.
- (iv) Propagation of the attitudes of service.
- (v) Provision of physical education.
- (vi) Besides above two period a week should be set aside for moral education.

At Secondary Stage:

At the secondary stage the suggestions made are :

- (i) Morning assembly and reading from scriptures.
- (ii) Essential teaching of great world religions.
- (iii) Organised social service during holidays and outside classroom hours, forming part of extra curricular activities.
- (iv) One hours a week for moral instruction.

At the University Stage:

The committee recommended following curriculum at the university levels:

- (i) A general study of different religions as an essential course in degree classes.
- (ii) Referring to the Radha Krishanan commission's re-

commendations of teaching of religion and scriptures in the first years and second years of degree courses.

- (iii) The institution of a post graduate course in comparative religion is also emphasised.

INDIAN CONSTITUTION AND THE RECOMMENDATION OF THE COMMITTEE:

- (i) The committee also made a reference to the constitutional provisions article 28 and 30 relating to religious education. It says that it is not its desire to recommend any departure from the principles embodied in them.
- (ii) It is clear that while there would be no instruction in any religion in educational institutions maintained wholly out of state funds, the state would continue to administer and assist institutions where religious instructions are such that no one will be compelled to attend classes on religious education in any institution what so ever.
- (iii) Under the constitution, minorities, whether based on religion or language, are given full rights to establish educational institutions of their choice. The state is not precluded from giving grants to them.
- (iv) Referring the constitutional provisions that religious instructions given in institutions under any endowment or trust should not be interfered with even if such institution are helped by the state, the committee suggests that the type of instruction which is recommended should be imparted in all institutions. If any religion is particularly taught in some institution it could be in addition to what the committee has proposed.

STUDENT DISCIPLINE:

- (i) This committee has also given much attention to the question of student indiscipline. It feels that discipline, as generally understood, appears to have vanished. There is a great deal of discontent and disturbance at colleges and universities. Even persons in authority are found quarrelling among themselves in many places, thus vitiating the atmosphere in which education is imparted to the youths.

- (ii) The report adds that students when they should be devoting their time and attention to studies often appear to be engaged in anti social activities. Generally, all personal touch between teacher and taught has been lost, with the result that there is little mutual affection or sympathy.
- (iii) The report emphasizes that the situation appears to be deteriorating and there is an urgent need for developing a better sense of values and qualities of character among youth.
- (iv) Report adds that the situation is appreciably affected by disruptive forces at work outside the school. It would be incorrect to lay the blame for the present situation on the youth alone, for they are being influenced all the time by the standard of values, and conduct of adults at home and in politics and other spheres of activity.
- (v) The committee had added the specific provision for teaching of moral and spiritual values is feasible with in certain limitations that arise from the fact that the letter and spirit of the constitution must be respected and the susceptibilities of religious groups not ignored.

RELIGIOUS EDUCATION:

The report points out that the problems whether or not to give religious instruction specifically as such has been mooted over and over again. Through out the British period, neutrality was strictly observed so far as Govt. was concerned. Christian institutions were positively encouraged institutions that various other communities wanted to establish for themselves.

The committee is of the opinion that it is unsatisfactory to leave religious education to the home and the community. It states that young folk would be saturated with ceremonial and would, therefore, be bound to attach too much importance to this aspect of religion to the neglect of ethical teaching and spiritual values.

TEACHER'S ROLE:

The committee emphasizes that very much depends upon the atmosphere that only good teachers can create and.

therefore great care has to be taken in the recruitment and training of teachers.

The report says that "apart from raising the remuneration of teachers, which is too low to attract talented persons to the profession it is necessary to improve the general status of the teacher in society and to restore to him something of the honour and respect which he commanded in old times".

Dr. Bhagwan Dass "The Essential unity of the Religions" and Maulana Azad's "commentary on the quoran" indicate the kind of approach, which the committee would like to see adopted in matters of mutual religious understanding.

PATRIOTISM:

The committee points out that among spiritual values patriotism is an important factor which would be imbibed by youth. It considers that in the country fissiparous tendencies are gaining strength and regionalism threatens to disintegrate the country into smaller units, it is all the more necessary to assert the virtue of true patriotism.

PHYSICAL EDUCATION AND EXTRA-CURRICULAR ACTIVITIES:

The committee has noted with satisfaction that in recent years educationists have become more conscious of the value of physical education and extra curricular activities. It, however points out that there is ample scope for the teaching of moral values through such activities and not enough is being done in this respect at present.

Our students indulge in strikes, commit crimes and have no sanctity for any ideal, principle or virtue. They copy in examinations and attack their own teachers. They abuse their elders and make fun of anything which smells of morality, idealism or virtue. This situation can only be remedied if the education of the spirit is made as one of the most important goals of education.

Chapter - 13

STRATEGIES FOR INCULCATION OF VALUES IN THE TEACHING LEARNING PROCESS

INTRODUCTION

Our society being in the process of transition, is likely to bring unusual distortions and disruptions in our inherited system of values. The prime concern of education is, therefore, to enable the students to survive these distortions and to establish a vigorous system of ethical and spiritual values in our rapidly changing society. Today there is an increasing tendency to treat education only as means to mundane success. Today the aim is to know the facts, to collect information and to manipulate all knowledge to achieve pelf and power. All that the parents desire is that their children be educated in a manner that they adapt themselves to the present conditions of the society so that they do not lag behind in the rat-race. In our glorious past the aim of education was to understand the universe, the man's mind and soul and the values. Then the study of mathematics or astronomy led to the study of theology, philosophy, ethics and metaphysics. Education had the loftier purpose of inculcating values to create conscientisation (personal and social awareness).

Today's youth are faced with several hang-ups and are suffering from prejudices of class and caste divisions, corrupting influences of money and power, open defiance of the norms of justice and equity resulting in social chaos and librarian ideas eating into the sanctity of family relationship. The value-oriented education will make them aware of the implication of these tensions and create in them resilience

of mind to fight these and lead a life of mental equipoise. Education, which does not awaken the young against moral and social turpitude, does not serve its real purpose, however much it may succeed in filling their minds with facts and formulae.

In our industrialising society, the concept of education is always correlated with occupation.

For failure to reach situations of profit and power, the students condemn education as irrelevant. Such people resort to deplorable means to achieve success even at the cost of their self-respect and dignity. It is against such eventualities that the young need value built in them to lead a life of piety. Education must develop in the young the capacity to take a larger view of society and an interest in basic knowledge for mental refinement so as to make right choice of ends and means. Inculcation of values will create in them rationalism and right responses in personal and social situations. They will get meaningfully involved in the life of the society and will not sidestep the questions of morality, integrity, justice, equity and fair play. In them should be fostered the polygon of Satya, Dharma, Shanti, Prema and Ahinsa, brought into sharper focus by His Holyness Sri Sathya Sai. The multiplicity of political, religious and social beliefs notwithstanding, the society can cohere if it develops, sustains and perpetuates this value system, which will help the young to know whether the things they value are the things they ought to value. This is the prime task of education.

EDUCATIONAL STRATEGIES

It was Coleridge who observed, "man may be made better not as a consequence of education but during the very process of education." The value-orientation must become an integral part of the entire education system by weaving the values into the warp and woof of the curricular and co-curricular programmes. It has to be done from the early stage of education in order to have a lasting effect on the future conduct and the way of life of the adult. Appropriate educational approaches and systematic teaching strategies spontaneously cultivate the inculcation of values.

APPROACHES

The 'skill' and 'fact learning' will get meaning and purpose

when values inhere them. Some cardinal approaches have to be borne in mind. The childhood and studenthood is a period of intellectual curiosity about facts. At this stage free and frank discussions about values will feed their curiosity and awaken in them the sense of imbibing them. Each student must be made self-reliant to uphold his personal and social values. His intellect must be sharpened by developing his reasoning power, scientific attitude and inner discipline. His mind must be prepared for a life of change rather than a life of stability. Value orientation involves educating the heart and conditioning the mind to understand the values, foster them and translate them into action. Presently our educational institutions follow the traditional approaches of moralizing, transferring directly or indirectly, gently or harshly a set of values prized by them. Moralisation make the students either indifferent apathetic or over-conforming or over-dissenting. No moralising is desirable. True value-orientation is to be mature and live in commonly cherished values and to flower in satya, dharma, prema, shanti and ahimsa.

The inculcation of values is not to be hamstrung by any procedural control. This results only from "nissus" (inner urge) in the students and "stimulus" which takes many forms. The awareness of the concept and connotation about values is a prerequisite to action. These cardinal principles should pervade the different ingredients of teaching-learning process.

TEACHING STRATEGIES

The educative process for value-orientation will be effective and efficacious only through multipronged teaching strategies. The prevailing formal system alone will not do. All the three strategies-formal, non-formal and informal channels-working simultaneously will bring rich dividends.

Formal Education

In the realm of formal education the value considerations should influence the entire gamut of educational process, viz., aims, curriculum, teaching methods, institutional climate, and interhuman process. Formulation of and decisions about these are in fact value-decisions. The 'educational aims' should be rooted in values universally aspired by an individual and society. No programme of

education is complete without the crowning achievement of the human spirit and personal virtues. Sa Vidya Yaa Vimuktya, "Vidya Dadati Vinyam", "Satyam, Shivam, Sundaram", "Dharmo Hi Eka Adhiko Vishesha" etc. must reflect in the aims of education. The curriculum be reformulated in a way that these aims and values are realised. Hitherto we have undergirded the curriculum with a theory of values. Every study-course must clearly indicate not only the instructional objectives but also the value-objectives of a course. Every subject has intrinsic and extrinsic value. The former should be specifically stated. Education of the mind (intellect) and education of the heart (moral studies) should be taught in conjunction with each other.

The blend of science and spirituality is not contradicting. In consonance with the restructured curriculum a new slant in Teaching Methods is imperative. The teaching-learning process is to be conducted in a manner that it should create reflex action for value inculcation among the students. Unfortunately, ever since priority was accorded to science education, the universe seems to have been bifurcated into two worlds-the world of facts and the world of values. The sciences have highlighted the facts and ignored the values. For example, the scientific explanation of rainbow does not refer to its aesthetic-qualities. The scientific interpretation of physical facts remains limited to mathematical analysis in terms of space and time dimensions. Before the discovery of atomic fission people thought that physics and politics were separate entities. With the emergence of super-destructive atomic bomb, the atomic fission has not only scientific but moral implications, which has to be explained to emphasise the sense of morals so as to use the atomic energy for the good of the humanity.

Similarly the biological interpretation of facts of life be made not only in terms of struggle and survival of the fittest but also in reference to the emergence of values. While teaching "blood-transfusion" in biology, we must highlight the immense good the "blood-donation" can do by serving the sick and suffering humanity. The economic interpretation of commercial life is confined to purely economic laws of supply and demand. The idea also be given as to how economics sometimes transgresses the simple laws of ethics. While teaching human personality in psychology, we make

precious little reference to human values as essential component of personality.

If the analysis of data of all these sciences does not reveal the imminence of values, how can the student be earnest about values? If science teaching does not help children to look at the day-to-day problems, prejudices and opinions objectively, it has not developed in them scientific attitude which is so essential in value formation. Our education must reflect the unity of facts and values. Again, why should history be construed as account of wars and battles or kings and queens? Why not to consider it a drama of values? What is the use of learning geography and geology if they do not provide us moments to stand in awe and wonder before the beauties, mysteries and calms of nature and have an experience of indefinable joy and peace? The social sciences must circumvent the paramount role of values in man's evolution. Their teaching must relate to all the social processes and social issues.

All our text books and syllabi be revised to present to the students a total picture of the inter-relationship and inter-play of facts and values in all the teaching subjects, may they be physical sciences or social sciences or humanities. The teaching of every subject should in here value inculcation.

Institutional Climate

Of all the processes of education—aims, curriculum and methods—the most effective and influential is the institutional climate. Efforts at value-education will prove abortive unless there is an opportunity for the students to practise what they are preached. We cannot teach the budding generation to be good simply by teaching them to be good. They must have plenty of opportunities to habituate themselves in moral ideals. The only way to learn fair play is to play fair.

A congenial social environment of emulative examples, win some attitudes and salutary interactions promote and foster the growth of values among the learners. The right discipline in an institution consists not in external compulsions but in healthy moral influence and habits of mind which lead spontaneously to desirable behaviour. Teaching of values through formal method has provoked an interesting question. Should values be taught or caught? The formalists advocate

that they should be taught through a compulsory core course. The behaviourists aver that values are caught through exemplary behaviours, indirect suggestions, participated experience in value-action, emulative models and impressionistic influences. Both of them are correct in their own way. The ideal compromise is to fight on both fronts, by accepting that values are taught and caught. In view of the fast deteriorating value consciousness and complete confusion about the concept and connotation of values, it is imperative that first the "knowledge" be given and then application and "action" be planned and insisted upon.

The catholicity avers that knowledge (jnana) precedes action (karma). The "value-knowing" issues forth in moral conduct. The trinity of the functioning of mind in its cognitive, affective and conative (knowing, feeling and willing) cannot be brushed under the rug. Knowledge without assimilation and application is inert. Application (value-inculcation) without the perspective knowledge is blind effort.

One should know the what, why and how of values before fostering them. By virtue of these arguments, the feasibility of a graded (for different age-groups) compulsory core subject in Axiology (science and theory of values) in Indian context be explored. As a corollary to this, it is essential to have a manual for the guidance of teachers for teaching values through an interactive process. This exercise has been done for primary school children by the Bal Vikas Education Trust; Prasanthi Nilayam.

Inter Human Process

On the spectrum of institutional climate the main realisation should be that value-orientation is an inter-human process, which demands the creative role of the teacher and the participative role of the learner. The teacher's creatively and resourcefulness should radiate the greatest value-lesson for the learners. Although the teacher, being the kingpin of the educative process, has vital and crucial role all along the line, his role in value inculcation is more fundamental and onerous. For value-orientation he has before him three alternatives-indoctrination, impressionism and emancipationism. Indoctrination or imposition of values is fraught with the risk of inconvincibility and impermanence of value-building. Impressionism is effective and efficacious.

The demonstrable conduct and righteous way of living of the teacher is sure to inspire and stir the value-consciousness of the students. The teacher who lives by values and whose actions are not in conflict with his words will be in a happy position to speak about values with strength, clarity and confidence, thus motivating pupils to internalise the values. Such a person, free from hypocrisy and falsehood, promotes the value standards of his students by being empathic and appreciative of their feelings and strengths.

The third alternative of "emancipationism" is equally good. This requires the students to be convinced of the value of values, which will create in them an urge for assimilation of values and resilience of mind to firmly upon them through thick and thin. In fact, the conjunctive functioning of impressionism and emancipationism will be excellent strategy. The essential requisites of such a teacher, however, are "commitment", "conscientisation" (self and social awareness), "realisation of role perception" and "dedication for role performance? With such a teacher the students will not have merely a functional relationship but there ties will be deeply personal verging on filial piety. Inter-human process of inculcation of values has greater promise and potential in non-formal and informal education.

Non-formal

The influences of socialisation and acculturation generated during non-formal education are far more effective than the teaching of lessons in the formal system. While the approach in formal education is direct and explicit, the approach in the non-formal for the inculcation of values is indirect and implicit. Included in the non-formal system are the mass-media of communication (Radio, TV, Press etc.), the extra-curricular activities, team games and sports service programmes which help the young ones to inculcate many values like tolerance, cooperation, mutual regard (prema), goodness (honesty and integrity). Equally rewarding are play-groups and clubs. Every educational activity has the intrinsic worth for one or more values. These activities bring about several behavioural changes in the participants. The motivational aspects of extra-curricular activities are far too many listening to lectures, talks and exhortations.

Informal

It is difficult to make a distinction between non-formal and informal. The two terms, most of the times are used interchangeably. There is, however a slight difference. In the non-formal strategy some sort of institutionalisation is done. For example, every extra-curricular activity has certain a-priori rules and regulations. In the informal mode, learning is "incidental" or "residual". In this realm "everything that a child does under the sun" is included. From the influences of home environment to the community fairs and festivals, there is a vast array of behaviour patterns learned by the children. From the interactions with the peers and conversation with the elders stem habits, interests, attitudes, social adjustments and values. Guided and well-organised outings and picnics leave many good impressions on the children.

Ancillary Services

Value-orientation programmes under formal, non-formal and informal education will be strengthened with ancillary services like appropriately planned individual and group counselling, talks on the lives of saints and virtuous people, celebration of birthdays of spiritual and value-oriented reformers and leaders, sarva-dharma prarthana, silence session, story-telling and poetry recitations, illustrative of values.

Human values are taught as well as caught. The direct method aims at teaching values by setting apart a period or two in a week. The indirect method must supplement the direct method, so that inculcation of values does not remain an isolated attempt. Rather, the entire school should be full of an atmosphere in which pupils can breathe in and imbibe values in perceptibly and with natural ease. Almost all commissions and committees on values education recommend both formal and informal or direct and indirect approaches to education in values. Methods of teaching in values are listed as:

Techniques which are:

- i. Prayers
- ii. Silent sitting
- iii. Group singing
- iv. Story telling

v. Group activities

The lesson explains the first of the five techniques.

Prayers

The English poet Tennyson says 'More things are wrought by prayers than the world dreams of: Gandhi said that he could live without food but not without prayer. Prayer was the expression of the longing of the soul and gave peace and was a response to the yearning of the heart. Life would be dull and vacant without prayer. It was a daily homage to the supreme spirit and the daily demonstration of sraddha. It was the technic of sharing in the boundless compassion of God. It was also a call to humility based on the consciousness of one's imperfection judged from the standard of eternal truth and complete non-violence.

Prayer is also the first and last lesson in learning the art of deliberate self-abnegation to vindicate the honour and liberty of the nation. It was not the monopoly of old women but was the most potent instrument of action. It was a preparation for sharing in the sufferings of the nation and mankind. Gandhi introduced congregational prayer in the phoenix settlement and the Tolstoy farm in South Africa for imparting training to Indian people in the application of Satyagraha. Prayer as the homage to God for the grant of the conscious determination to share in the sufferings of mankind indicated that Gandhi accepted a universalistic and organic community of humanity as a whole — *universitas hominum*. He was, thus, by implication, opposed to interpreting human interpersonal relations merely in the formal and abstract terms of economic contract and the dynamics of self-interest.

Prayer is very effective and powerful tool for value inculcation among children. Although most of the schools have a prayer or morning assembly session, these are conducted in a routine way. If the efficiency of prayers is properly understood and, then carried out correctly, it can produce remarkable results. Let us see what the real meaning of prayer is, why it is necessary at all, what benefits can flow from it, and what are the important teaching techniques. "It is often thought that prayer means beseeching God for some favour, security, help, or guidance. There are several

definitions of prayers which are based on this theme. But the real meaning of prayer is a loving communion with God, with full faith in his power universal presence, and all knowing nature. It undertaken for the love of being in communion with the creator, and very often, the prayers are in praise or supplication, that is, seeking favour of guidance not for any selfish motive, but from a universal outlook noble and good thoughts. It is well said that most effective prayers are those which are said not for self but for others. There is one more important aspect of prayers. It is pointed out that a prayer which rises from the depths of heart or from genuine feelings, is not a monologue, or one-sided talk. But it is a dialogue or a conversation with the Lord. As pope Paul VI once said pray and it will be answered.'

Need for Prayer:

Every religion believes God is a perfect Being and respository of all values, power and glory. Communion with him establishes and contact with the source of all love and auspiciousness. It links us back to our original sources, our roots, creator. All religions emphasize the need to pray.

Prayers gives us a sense of exhilaration satisfaction, and above all the bliss of having talked to our creator and experienced the refreshing shower of his love compassion and grace.

Report of the workshop on education in human values organised department of education, Govt. Himachal Pradesh (1985) says that prayer is an effective tool in helping the child to see goodness beauty and joy inherent in creation, and developing an attitude of gratitude to the Lord for Bestowing so much good. A Christian prayer beautifully reflects this O lord our lord how excellent is thy name in all Earth...." Children take to this habit very easily. It gives them in strength mental and moral, standing them in good stead. It develops their power of concentration creates a strong will to accept the challenges of life and to achieve noble goals. Prayer lifts the consciousness from lower selfish desires to heights of noble aspirations, including ideas of simple living and high thinking. In vedic parlance, prayers are also called 'Bruham' meaning 'To rise'. It expands the vision from the individual to the universal. The technique of school prayers: Most of the schools start the day with a morning assembly

or prayers. This should not be a routine affair but an occasion for laying the foundation on which the rest of the day is to be built. In a secular system, the prayer could be all-religious prayer such as prayer reveals essential unity of all faiths. Prayer may be sung, accompanied by some music, or it may be just said with soulful feeling. Prayer can be led by a group of students and then followed by the rest of them. Care should be taken that all students utter the words correctly and clearly. And also every student should join. For the first time, if it is a new prayer, a senior teacher should explain its meaning and importance. After the prayer is said or sung, it is useful if the students have 2 minutes of silent sitting and reflect upon the meaning of the prayer and experience the joy in their heart which rises as a result of saying the prayer.

Silent Sitting:

As the name suggests, silent sitting involves encouraging the students to sit silently for a few minutes everyday. The university education commission (1948-49) suggests that it would be very desirable to start everyday in all educational institutions with a few minutes of silent meditation either in the classroom or in a common hall. Silence in the literal sense means absence of all sounds and noise. It is stillness, noiselessness. The inner self is at perfect rest a blessed stillness that is too beautiful for words, too full for speech.' Silence is necessary for attaining wisdom. Silence or meditation or silent sitting have been commanded in many ways. The university education commission strongly commanded need for silent meditation at higher education level in the following words: "Silent meditation : A short period of silent worship or meditation before the class starts, many well become an intergeral part of college life. For a few moments we may free the mind from the disractions of daily living and attend to the forces which determine to the meaning and value of life. We will find the supreme, the only supreme, which it is possible for us to know, when we are taught to look within. The spirit of man is the candle of the Lord."

J. Krishnamurthy says that if you have to understand the working of the mind, silence it; fill the heart with love and keep the windows of your mind open for the unknown to be.

Well-known sufis have exclaimed, after personal experience. "No lamps I saw brighter than silence, no speech I heard better than speechlessness." Carlyle, the British writer, points to the great value of silence by observing "Speech is time, silence is eternity." Great scientists often find solutions to some knotty problems only in the depths of silence. Thus Einstein has declared that he could make his most valuable discoveries only when his mind was still.

Silent sitting was practised by great men like Mahatma Gandhi, Sri Aurobindo, Raman Maharishi. Vinoba Bhava, C.V. Ramna, P.C. Roy and many scientists who won world renown. It is rightly said that "It is in the depths of silence that the voice of God can be heard. The English poet William Wordsworth speaks of 'silence that is in the starry skies' and says that poetry is spontaneous overflow of powerful feelings recollected in tranquillity. Silence is undoubtedly the most effective form of communication for it enables an individual to communicate with his own inner-self and in the process get to know himself, his strengths and potential better.

It is only in moments of silence that one is able to reflect upon one's conduct and seek means of improvement. Again, it is only in silence that the intuitive flashes of excellence are experienced. Since the beginning of time, the great scientists, musicians, poets, artists, and saints have practised and recommended the habit of silent sitting. The primary reason for their achieving excellence was insight into reality acquired in the silence of the mind. Silent sitting results in reduction of noise in schools and classrooms. Thus it leads to superior concentration, better receptivity, and sharper grasping power. At a deeper level, it greatly improves the memory and prepares the ground or awakening of intuition. As the thought, conflicts and emotions begin to get stilled, new, experience of peace and tranquillity rises in the heart. While it improves the quality and fineness of work, it directly insights the values of Truth and peace.

How is silent sitting practised? In a classroom the teacher could start and end with students observing two minutes of silence. All that is needed is to ask the students to sit in a steady posture with eyes closed and think and feel good. The teacher can provide some focus to the students for concentra-

tion. He may show a clear bright picture of a flower, or a simple natural scenery, and then lead the children to close their eyes and mentally recall or recreate the picture during the span of silent sitting. Or somewhat older children could be led to play Jesus Christ where they focus their feelings on three progressive stages of self-realisation. In the first stage, the child feels that "I am in light. I am aware of it." In the second stage he feels that, "Light is in me, it is in all parts of my body. It is in my heart, in my eyes, in my ears, on my lips and tongue. It is in all parts of my body." In the third stage the child feels that. "I am the light. I am not the body. I am light and I am not the body and light is everywhere. I am one with mother, father, relations, those whom I think are not loving towards me, my schools, my teachers, children, all my studies, whatever work I have to do, with the sick, the destitute, with the animals, birds, insects, even the inanimate objects. All is light, all is love."

The technique of silent sitting is meant to enable the students to think about and examine himself and come to form the view of one's inner reality. In fact, silent sitting is first recommended for the teacher in his own personal life because then alone it has the truth of first hand experience.

Group Singing

Music has a universal appeal. It appears to fulfil a basic need in human experience. J.L. Mursell has said that music is one of the most universal human needs. The impulse to create and enjoy music exists everywhere and has existed **always**. While men remain the belongs they are, they will continue to need music. As such the case for group singing is to be built on a deep-rooted love for this means of expression. The urge to produce or to hear music is universal. Human beings from their early age are sensitive to music as a natural mode of expression of joy though their sensitivity may not be highly developed. All children by nature love music and singing, specially singing alongwith other children, or group singing. Music is said to provide cathasis of deep feelings according to Swami Vivekanand the sounds which emerge out of pure feelings spread all through the atmosphere around us. These sound vibration reach the furthest possible distances in space and leave an exhilarating effect on the heart and soul and those who breath them. Researches show

that human system has a rhythm of its own. When one experiences a sense of well-being, one's heart beats softly a sense of enveloping it all around. But with anger or any other negative emotion the heart beats become irregular, paving the way for tension and restlessness. It has been found that a person's sense of peace and equipoise has a straight relationship with the rhythm of his body system. The universe too seems to have a rhythm of its own. When the person is happy and blissful, the rhythm of body system and the cosmic rhythm move in harmony with each other.

Music and singing provide an effective teaching device in value education. Experiments have shown that group singing accompanied with rhythmic music can promote the emotional adjustment of disturbed children. It can also improve the memory and learning ability of educationally slow children. Music is said to increase physical energy, foster creativity, develop good behaviour, and awaken spiritual consciousness. When a single person sings out of love, the vibrations purify both the inner and outer atmosphere. In a group song these vibrations acquire greater value depth and strength. Group singing therefore assumes special importance in value education. A value story or an aspect of culture can be taught through a group story. In fact, group songs could have a variety of themes is devotional patriotic, or songs related to beauty and wonders of nature.

Teaching Technique: Group singing is singing in chorus with either one or more children leading and the rest following the song line by line, or all children singing together at one and the same time.

In group singing Bhaava, Raaga, and Talla are essential components. Bhaava refers to feelings of love and harmony. Raaga is expression of these feelings through tunes. Taala means rhythm. The harmony of, Bhaava, Raaga and Taala in group singing produces a powerful impact on the mind of the singers as well as the listeners. In addition, the following essential points about group singing be kept in mind:

1. The teacher should himself believe in and practices the values contained in the song.
2. The teacher should have love for children.
3. The teacher should have reasonably good voice and at least some sense of music.

4. We have separate sessions for group singing or incorporate group singing in the morning assemblies.
5. It is also desirable to compose and sing songs based on the values included in a class lesson or story.
6. Type of songs to be selected may come from anyone of these categories :
 - (i) Chanting of divine name from all religions.
 - (ii) Songs as prayers to the lord for developing the values of truth, goodness and beauty.
 - (iii) Songs of sacrifice and heroism.
 - (iv) Songs expressing love for the mother land or some aspect of one's cultural heritage.
 - (v) Songs depicting love of nature.

Suitable songs may be selected from the NCERT's book which contains a collection of seventeen songs of different languages having values and meant for school children.

7. The song to be taught may be written on the chalk board so that children learn the song by heart.
8. Under line value words and explain them well.
9. The teacher should sing first and children should follow. Later the children take leads and sing in unison.
10. Avoid overdoing in expression of feeling, body movements or gestures.
11. The children should learn to cooperate because even if one of them sings differently, the entire song is disturbed.

Story Telling

Story telling is interesting in itself, casting a magical spell on the children, so that they remain glued to the story and in the process improve their concentration, memory and interest in the fundamental values of life contained in the story. The aim of story telling has always been to inculcate faith or make faith strong. Our Puranas are full of stories. The panchtantra, the Jatak Kathas and Hitopadesh are woven with a rich variety of stories. Similarly, the Arabian Nights, the Bible and holy Quran have stories which are of equal value. The stories have their appeal even today when the waves of modernity are growing the age old values.

Stories based on the human values of truth righteous conduct, peace, love and non-violence are highly effective for including these values among students. For instance when it is desired to develop the value of Truth, we tell them stories which help develop love for all religions, and arouse their curiosity for knowledge and spirit of inquiry. When we wish to develop in them the value of Righteous conduct, appropriate stories can help them to imbibe the values of obedience, discipline duty towards parents, respect for the elders, and team spirit. Similarly stories can help to develop the values of peace and non-violence, and a host of such other values which may be put under these basic universal values.

Stories instruct. But they make instructions a kind of entertainment. Thus interesting stories from the lives of Mahatma Gandhi. Micheal Faraday. Bal Ganga Dhar Tilak, or Ishwar Chand Vidya Sagar can be told to students to teach them the value of simplicity in clothes and looks.

The success of story telling depends on a number of factor which are as follows:

Selection of Stories

Stories should be selected carefully. They must sound genuine and interesting to the students, according to their age. Whether it is taken from religious texts, folk lore, Mythology, history or literature, the theme of the story should be according to the age group of children, the context or occassion and the value we wish to inculcate, in addition the story should not have too many characters. Besides, it should be convincing, real and life like. The listeners should find it easy to identify themselves with the character. The story should not be either enough or short enough but just enough to achieve the objective.

Presentation of Stories

Almost all stories can be presented by narrating them. But there are some stories that can be made more appealing through picture. Again, there are some other stories that can be made more attractive if they are dramatised or enacted.

1. **NARRATION:** Narration is an art, if properly narrated with appropriate movement, gestures, modulation, pauses, facial expression, tone and tress. These story will go straight

to the heart of the listeners. Moreover, the narrator must tell the story and not teach it. He should also avoid preaching, or highlighting each and every bit of values. Only, here and there, a passing reference may be made to the values. The greater and higher values of life will unfold on their own slowly but surely, as the child grows up and the time passes.

Moreover, the narrator must know the story well and understand all its suitable aspects. He should never take a book in front of the class read a story from it.

2. PICTURISATION: Some stories can be told more effectively if they are accompanied by appropriate pictures. But the pictures must be clear, bright and depict only the major details of the story. They should be large and visible to the entire class. Besides, they should be shown in proper sequence. Children can be involved in collecting the picture to be shown.

3. DRAMATISATION: Some stories make their best impact when dramatised. The dramatisation need not involve scenery or costumes or background music. It can be a simple role play, or delivery of dialogues by different students. Children are very good imitators. So they should be allowed to develop the actions, expressions, postures, etc. on their own.

QUESTIONING: Story narration, story picturisation, or dramatisation of story should be followed by questioning the students. The questions can be factual indifferent (pertaining to hidden aspects of the story), and evaluate. These not only develop children's comprehension but also their application skills, and ability to judge and evaluate. Children's creativity and imagination can be stimulated if they are encouraged to suggest different endings of the stories.

An Example : the Grass Eating Tiger

Once a little tiger cub grew up among the sheep. He just ate the food the sheep ate — grass. He even bleated like them. One day huge tiger passed and saw to his great surprise—the young tiger cub eating grass and bleating. He jumped amidst the sheep. They ran away. The cub too ran away. The big tiger caught the cub and took him to a pool of water and said. Look you are a tiger like me the king of all the animals. Stop your bleating and eating grass. Be a tiger and roar."

The young tiger thus came to know his true nature.

Questions:

1. What did tiger say to the grass eating tiger cub?
2. After the knowledge and understanding that came to him how did the cub act?
3. Could he be a weakling again eating grass and bleating like a sheep?
4. Knowledge that one is not the body the pure Atma, can it help us in any way? If so how should we act and speak?

Group Activities:

Group activities involve students in activities which are carried out in group situations in one way or the other. The group activities to be discussed are :

- (a) Role-play
- (b) Dealing with value Dilemmas
- (c) Special projects exhibitions
- (d) Social work and self-reliance activities
- (e) Watching films, videos, documentaries and discussion activities.

Role Play: Role play is a contrived and dramatised activity that is quit near reality and yet removed from it. Such an activity enables students to experience certain kind of realities which are not available readily and directly.

The role playing opportunities help the child to get insight into the mind of other persons. This enlarges his social vision and develops the values of sympathy. Kindness and sensitivity to other's perception and feelings.

Role playing also helps the students to internalise values. In role play the student come to understand social relations as he acts like the persons the he imitates. In the process he is helped to enter into another's personality and experience imaginatively the other person's experiences and appreciate them fully.

In inculcating values, role plays provide an effective methodology. In role play we should not be concerned with acting efficiency of the students. Now do the role plays need any support of costumes or scenery. The play mainly aims at

projecting value laden idea. In fact role play as such is not as important as is the analysis and group discussion of the value situation presented in the role play. The discussion that takes place after the role play has to be carefully and effectively facilitated by the teacher in order to make the students to think and motivate them for right action. The report of the orientation course on education in human values organised by the department of education, Govt. of Himachal Pradesh (1985) emphasized that the group discussion at the end of the role play should include judging or evaluation of the situation. Then it must be followed by an action plan or goal setting by every student. This plan must be feasible and achievable. Once each student has made an action plan for himself this decision can be reinforced, personalised and internalised by introducing some form of prayerful reflection, calling upon the supreme to be by the side of each one of them. The realization of the right and wrong must come from within the students as a result of the judging and evaluation he has done. It is important to remember that the presentation of the role play is only a minor part of value education. The real and crucial part of attitude change and growth in value takes place in the next stages of discussion of judging, action plan or goal setting, personalisation and internalisation (prayerful reflection).

Conducting a Role Play

Edger Dale in his book *Audio-Visual Methods in teaching* suggests the following six steps in conducting a role play :

1. Select the situation to be enacted — a specific value conflict or value concern.
2. Select the role players.
3. Prepare the role players, which means a brief meeting together to understand the situation.
4. Prepare the audience to point out to them what to look for.
5. Begin the action which may continue for 5 to 10 minutes. There need to be no costumes or special scenery. The teacher sits at the back of the audience.
6. Follow up with focussed questions to start a group discussion on the value behaviour or concern involved.

Dealing with Value Dilemmas : A dilemma is a problem

situation which allows a person to select between two equally difficult choices. When such a problem allows to choose between two equally attractive values it becomes a value dilemma. An illustrative case is like this : you are going to school. You see a blind man trying to cross a road. Would you hold his hand help him cross the road or ignore him and reach school punctually? In a case like this what is involved is comparing the values of one course of action to the other when both the actions appear equally valuable. We face such problematic and perplexing cases quit often in our life. Here is another such case : A man had been sentenced to prison for ten years. After one year, however, he escaped from prison, moved to a new town and changed his name. For 8 years he worked hard and made lot of money. He was always fair to his customers, gave his employees top wages and gave most of his profits in charity. Then one day an old neighbour. Mrs. Raj, recognised him as the man had escaped from prison 8 years before and whom the police had been looking for should Mrs. Raj report to the police and have the sent back to prison? Or should she not?

The teacher can present to the class such problem situations involving claim and counter-claim of two seemingly equally desirable values.

The purpose of presenting such value dilemmas to help the students to discover his present values which might be right or wrong. Then the student is helped of search for facts, study the alternatives in the situation and weigh their consequences in terms of universal human values. And finally, he is helped to decide the most appropriate alternative. To begin with, the students think and reason on their own as individuals. Then they are put in a small group discussion. Finally in a general group discussion, the competing values are once again judged objectively with a view to finding what should be right action. The teacher facilitates discussion process by putting probing questions. For example in the above case of man and the prison the teacher may put such questions:

1. Could anyone be so cruel and heartless as to send such a man back to prison?
2. Would it be fair to all the prisoners who had to serve out their full sentence if the man was left off?

3. It is not a citizen's duty to report an escape criminal regardless of the circumstances?
4. How would the good of the man and the public good best be served?

The use of such value dilemmas and the rational process involved in judging the right course of action very important in developing values among the student internalisation of values is mainly promoted through helping the students to judge evaluate the conflicting claims presented in the dilemmas.

Special Projects and Exhibitions: For developing values like, communal harmony, national integration, international understanding, use of project method could be very effective.

Under this method, school could take up a variety of projects. These projects can develop around themes like "World major religions" "childrens of the World" "our India", "our state" and so on. Students should be fully involved in selecting, planning and carrying these projects. For example on the project 'Our India high class students could form themselves into different committees. Each committee could then collect facts on a particular aspect, say historical monuments developing project, rivers, forests, educational centres cultural heritage, lives of famous scientist, saints, poets social reformers festivals etc.

Similarly, the project on Religions of the world could revolve around collection of prominent facts and materials which will throw light on such aspects of each major religion as (a) life and personality of the founder of the religion, (b) its metaphysics and cosmology, (c) its ethics, (d) rituals and (e) its mysticism. The project on this theme as a whole will explore and highlight the points of relationships, contacts and basic similarities of the major religions.

The planning of projects is essential for success. Equally important is the willing cooperation and involvement of students in different phases of the project.

Exhibition too like projects, have an immense potential in education of values. They may be organised around various value themes. They can provide rich opportunities to students to develop knowledge, understanding and appreciations of various value concerns like co-operation, human rights,

environmental protection, education for all. Human values, unity of faiths, health for all and so on.

Exhibitions can provide visual displays through symbols drawings, posters, charts cartoons photograph and graphic. Models and mock-up made up of various materials can provide three dimensional and visual experienced in a very appealing fashion. In addition, real objects like a very appearing fashion. In addition, real objects like a painting, drawing, sculpture, craft work many also be exhibited. There could also be a section on slides, filmstrips, motion, picture video and television recordings. All these multi-sensory forms could enable children to experience and values in all their shades and variety.

But value education says the NCERT's source book on Value education, is not an unthinking mechanical process of receiving messages verbal, visual or multisensory. It is a process where one is involved actively in thinking, feeling, choosing, and acting. As such the various activities, and the different visual multisensory experiences provided through the various devices are to be treated as so much of thinking material for the mind and the heart to work on. Which is to say that the teacher should help the learner to analyse these experience and transform them into what Mathew Arnold says 'sweetness and light'.

SOCIAL WORK AND SELF-RELIANCE ACTIVITIES

Schools should make conscious effort to mould students to be sensitive to the needs of the community and people living around them. Social work and extension service can provide opportunities to students to learn to help those who have body to help them the sick and the disabled, the poor and the underclothed and underfed. Group activities which could be undertaken in this direction are:

- Community surveys
- Health and sanitation campaigns
- Participation in community developmental activities like construction of wells, tanks, roads public buildings, social forestry.
- hospital visits to serve the sick
- Distribution of food and clothes

- social services during community festivals
- organising cultural programmes in the community.

Besides each education institution should organise activities which promote self-reliance among students. Some of these activities can be as follows:

- maintenance of school premises
- levelling the playground
- white-washing the walls and painting the classroom windows and doors
- upkeep of musical, audio, visual and laboratory equipment
- cleaning and beautification of classrooms
- carrying out minor repair of school's equipment
- running a cooperative sale counter for fellow students.

The primary aim of the social work and self-help activities is to develop in students, the values of dignity of manual labour, love of humanity, patriotism and self-discipline.

WATCHING FILMS, VIDEOS, DOCUMENTARIES AND DISCUSSION ACTIVITIES

In this age of electronic media, students can benefit a great deal, if the teacher makes use of them in a positive manner. There are a large number of films, video cassettes, and documentaries which have been developed with a view to enrich teaching of different curricular units in school. But quite a number of them have been prepared to teach specific values or to develop awareness about contemporary value concerns and social problems. The Delhi Doordarshan and Doordarshan Kendras for example have produced many programmes for telecast with clear-cut messages for education in values. Likewise, a number of State institutes of educational technology (SIETS) also have programme for value education for school students. These various programmes include themes like environmental protection, beauties of nature, animal care, health and physical fitness, family welfare, etc. Besides, some full length films on epic stories folk culture and social problems of labour, women and children can be profitably used by the teacher. Also many documentaries are available on aspects like historical monuments, cultural festivals and classical dances. Similarly

TV recordings on such serials as living on the edge, turning points and profiles of patriots may also be used by the teacher.

ROLE OF TEACHER:

The teacher should follow proper procedure in using these resources. He should first preview them and prepare questions, discussion points and follow-up activities. The questions and other important points on what to look for in a programme should be presented the class before showing it. Soon after the presentation student can be engaged in group discussion to explore, understand and evaluate the values inherent in the programme. They can also be encouraged to take up relevant follow-up activities like community service, dramatisation, further reading etc. to assimilate internalise and practice the values.

Chapter - 14

INTEGRATING VALUES WITH CURRICULAR SUBJECTS

INTRODUCTION

The role of indirect influence in building up social moral and spiritual values has been highlighted both by Sri Prakasha committee on religious and moral instruction and Kothari Education Commission. The school atmosphere, the personality and behaviour of teachers, the facilities provided in the school will have a large say in developing a sense of value. The consciousness of values must permeate the whole curriculum and the programme of activities in the school. It is not only the teachers incharge of moral instruction who are responsible for building character. Every teacher, whatever be the subject he teaches, must necessarily accept this responsibility. He must ensure that in the teaching of his particular subject and in his dealings with his pupils, fundamental values such as integrity and social responsibility are brought out. Moreover a sense of purpose should inspire all school activities and must be reflected in life, tone and atmosphere of the school. Such an atmosphere will indirectly lead to nurturing and assimilation of values like silence, discipline, sense of order, cleanliness beauty, co-operation and such other values. The indirect method which will build up an overall classroom and school atmosphere leading to value development consists of two fold programme. One of this will be to integrate values in curricular work or subject teaching. The second type of programme will be to integrate values with co-curricular activities.

NEED FOR INTEGRATING VALUES WITH SUBJECTS

Here we shall discuss the need for integrating values with

subjects, identification of values in school subjects, and finally, some ways of integrating values with school subjects.

NEED FOR INTEGRATING VALUES: W.R. Niblett in his book 'Moral Education' in a changing society' makes a strong case for bringing out values in teaching subjects in addition to imparting knowledge. Besides receiving technical knowledge and competence, students need to be given plenty of practice in relating subject knowledge to the values inherent in it. Hermin and others in their book on readings in value clarification say that learning of understanding subject matter should go hand in hand with valuing process. One does not need to precede the other. They usually proceed best when they proceed together. Valuing is superficial without understanding and understanding is superficial without valuing; And neither can wait until the other is achieved. Thus it is a false notion that maintains that pupils should learn their subject matter first, and do the valuing later, knowledge not turned into values used destructively as constructively.

The education commission recommended that whatever be his subject, every teacher has the responsibility of moral development of his students. He must ensure that in the teaching of his particular subject and in his dealings with his pupils the basic values like social responsibility and integrity are brought out. But the teacher need not try to draw out the underlying moral all the time. But if he has given some thought to the values underlying the scope of his subject and his work as a teacher they will imperceptibly pass into his teaching and make an impact on the minds of students.

IDENTIFICATION OF VALUES IN SCHOOL SUBJECTS

Value are hidden in all school subjects. It is for the teacher to apply his mind and find which are those values, how they should be naturally blended in our teaching, so that children unconsciously imbibe these values. In a research study a large number of values were identified in relation to different subjects.

Way of Integrating Values with School Subjects :

Subject matter is infact a part and parcel of value lesson. Here a teacher's resourcefulness and sincerity play a very

important role. He can make both types of learning strengthen each other. Some ways by which teacher can integrate values in the teaching of different subject fields are presented in the following section.

History :

History can be made very useful subject in the school when applied to problems such as following : social classes, their conflicts and adjustments, tolerance towards different groups, patriotism and loyalty, peace and war. History can also throw valueable light on similar problems in contemporary society.

Emphasis should also be laid on the exemplary lives of great personalities like Buddha, Jesus Christ Gandhi Ji, etc. The teacher should also highlight the service and aspirations of leaders of great social, economic and political movements. There are many situations and examples in which nationalism, sacrifice, chivalry, consideration for others, service, compassion etc., can be highlighted and nurtured in the pupils.

Geography :

Geography presents an excellent chance to draw the pupil's attention to the value of human interdependence. City and countryside need one another. Similarly one country depends upon another, what happens in one part of the world, whether good or bad, produces reactions elsewhere too. Every country has something or the other to give to every other. Therefore every country should seek to understand respect and appreciate what is special in others. In return, it will promote its own welfare as well.

Geography lesson should develop proper and sympathetic understanding of the culture and customs of the different people. Moreover, students should be led by the geography teacher to identify the good in other cultures which ones own their own culture can enrich other cultures.

Geography lesson should also highlight the heroism and triumph of man over natural obstacles. Man's progress on land, sea and in the air can be highlighted to bring out the values of hard work, preservance, and co-operation. Moreover, how man has successfully adjusted to limitations of deserts, forests, mountains, and harsh climates reveals

the values of adaptation, sacrifice, resourcefulness and endurance.

The earth goes round its own orbit in twenty four hours and thereby provides man the gifts of day and night and provides man the gifts of various seasons. The study of these facts can develop in pupils love for mother earth. Finally, geography present the value of the concept of one world, unity in diversity, and the interdependence of man.

Mathematics

Mathematics is regarded as a subject which calls for great concentration, observation, exactitude and perseverance. Its study inculcates industry and imparts a mental discipline and an objectives attitude.

Mathematics Possesses its Own Language:

The language of symbols. This language is a concise and effective medium of thought. As such the student of mathematics is able to enhance his power of logical expression.

A special merit of mathematics is the pedagogic value of precision. There is no room for vagueness of thought, the hiding place of the lazy mind. The student must squarely face his difficulties, there is no escape for him.

Mathematics also strengthens students ability to make decisions. The teacher should therefore not impose his views on which type of calculation is needed in a particular problem. The student must be faced with situations which demand decisions from him, which need a critical judgement and an intelligent appraisal.

Similarly, to develop the pupils's initiative, the mathematics teacher should allow him scope for independent work. In problems of calculation is needed in a particular problem. The student must be faced with situations which demand decisions from him, which need a critical judgement and an intelligent appraisal.

Similarly, to develop the pupil's initiative, the mathematics teacher should allow him scope for independent work. In problems of calculations he can be taught to apply checks to his work which will tell him plainly whether he has gone wrong. In geometry the teacher can say 'This step is wrong

why?' And the pupil can satisfy himself that the step is wrong. In this way mathematical work is best suited to independent and self-reliant habits of mind.

Mathematics plays an important role in modern science, engineering and many other areas of study. The students who study mathematics can really feel a sense of importance in maintaining and uplifting human culture and civilisation.

Philosophy:

Philosophy of life is another important source of value. Philosophy is defined as the knowledge and seeking a logical truth about the reality and theory of values. There are varying philosophies of life and education, idealism recommends higher and fundamental values of life such as Truth, Goodness and Beauty. Values are eternal and ever lasting. The ultimate goal of life is to attain the higher values of life. It rejects the worldly values and lays emphasis on spiritual values.

Similarly, Naturalism, Pragmatism, Realism, Existentialism recommend particular values of life based on their own fundamentals.

Values of life always change with the change of time and circumstances of life. A particular philosophy of life fully governs the thinking pattern, living pattern and value pattern of the individuals and society.

NEED FOR ECLECTIC APPROACH

On account of an apparent lack of consensus among different philosophies, there is a need to have a synthetic approach better known as eclectic approach. Let us have common values of life which may certainly help the modern man to live in peace and harmony. A secular, moral, scientific and humanistic approach to life is the crying need of the time.

LITERATURE

Literature is an effective and important source of values. Literature has its impact on the minds of the individuals and society. The basic function and role of language and literature is to promote right types of values among the people. It may however, lead to degeneration, dehumanisation, immoral practices, dis-values, conflict and chaos.

Literature and Scale of Values :

Normally the study of literature helps in cultivating right types of values, attitudes, priorities and preferences. It inculcates positive thinking right type of conduct and value pattern by appealing to the intellect and sentiments of the people their emotions and feelings. Literature determines the following types of values:-

- (i) Ethical value/Moral values
- (ii) Cultural values
- (iii) Social values
- (iv) National values
- (v) Scientific values
- (vi) Democratic and secular values
- (vii) Literary values
- (viii) Human values.
- (ix) Spiritual values
- (x) Values of Universal brotherhood.

It removes false pride and prejudices-dis-values. It inculcates right type of values including rational thinking based on genuine love, sympathy and understanding.

The present educational structure has reduced man to a bundle of sorrow and confusion, and there is no love, no affection, no kindness, no generosity, no charity, no considerations. Literature provides a strong base for all these values.

SOCIAL CUSTOMS :

Social customs are also significant sources of values. Infact, they influence our value pattern and living pattern to a greater extent. Social customs refer to a number of factors such as:-

Social norms, briefs, social practices, social practices, social mores, manners, social and cultural heritage, ways of worship, place of women in the society, institution of marriage, joint families versus nuclear families, professions skills, arts, material and spiritual wealth and so on.

Society is dynamic-growing, changing or developing. It is to evolve constantly a value pattern in the light of these changes.

Social Customs in Ancient India: The cherished educational

values in ancient India were infusion of piety and righteousness, spirituality, formation of character, development of personality, inculcation of social and civic duty and promotion of social efficiency.

Gradually there was degeneration of these values. Contact with Western culture through Britishers deepened the value conflict. The western knowledge science and culture swept India off their feet. Even after Independence, value crisis has been further deepened. Social customs based on illiteracy, superstitions and other evil practices have harmed our value system beyond repair.

Social Customs in India are still tradition-bound and control our living pattern, thinking and attitudinal pattern. There is a need to streamline them and evolve a social set-up which must be a model of happy blending of science and spirituality.

SCIENCE AND VALUES

Science has often been characterised as being a moral (if not immoral or anti-moral), and it has often been suggested that there exists a basic antithesis between science and values. Does the advancement of science necessarily lead to a loss of values? Does science have any values of its own?

Science to day is an important social activity, and an important social institution. It is a source of values.

What is Science :

Science is a body of systematised knowledge evolved through observation, experimentation and rational thinking. It has its own principles and laws. The knowledge gained through science can be harnessed by man to enrich his own life-economic, social and cultural.

Modern science has transformed man's material environment to an unprecedented extent and at an unprecedented rate. The impact of science extends from material to social and human environment as well science has transformed the social fabric-the family, the economy and the values that bind people together.

Science from the Sociological View Point :

Science is thus a "social activity" and a "social institution"

of great import. With all pervasive impact of science on society, it can no longer suffice to treat science as a mere branch of knowledge. It has developed into a social system that tends to interact continuously with the other social systems such as the familial, economic, political, religious and education, of which in a way, science is an off spring.

Science Influences the Value System :

Science itself influences the whole life of a society and its value system. In other words, science is the source of values.

According to Barber, the values more favourable for science are the following:

1. Rationality
2. Utilitarianism
3. Universalism
4. Individualism
5. Progress and Meliorism

This implies the approval by the society of science "as an agency of progress and meliorism. Meliorism refers to betterment of the World through human efforts.

Science gives us power at the same time it equips us to think scientifically and act rationally.

Views of Russell: "The effects of science are various and of very different kinds. There are direct intellectual effects, the dispelling of many traditional beliefs and the adoption of others."

Science thus influences and changes not only the material but also the non-material aspects of culture, including religion, philosophy, beliefs and more.

Science Values: Science seems to have and generate certain values of its own. Certain values, such as rationality, universalism, meliorism etc. are favourable to the growth of science.

Science itself, in its turn, reinforces the values of rational thought, truth, humility, respect for the other man's point of view, open mindedness, egalitarianism etc.

These values are essentially social values, and render no help in the moral and spiritual spheres. True, but social values also are human values. However, we can say that

science and religion must join hands if World is to survive. Infact, the time is ripening for a marriage of religion and science.

Impact of Science and Technology

The modern scientific and technological advancement has totally changed the outlook of modern man. He is more inclined towards physical comforts, worldly values and with material disposition or outlook. Consequently, there is a crisis of values in his life. This may be attributed to a particular philosophy which is the source of values for him

ROLE OF TEACHER :

The teacher should follow proper procedure in using these resources. He should first preview them and prepare questions, discussion points and follow-up activities. The questions and other important points on what to look for in a programme should be presented the class before showing it. Soon after the presentation student can be engaged in group discussion to explore, understand and evaluate the values inherent in the programme. The can also be encouraged to take up relevant follow-up activities like community service, dramatisation, further reading etc. to assimilate internalise and practice the values.

Chapter - 15

ROLE OF CO-CURRICULAR ACTIVITIES OF SCHOOL IN VALUE EDUCATION

A school is of the most important formal agencies of education. It plays a very significant role in moulding the ideas, habits and attitudes of the children with a view to producing well-balanced personalities. Besides, it is a powerful agency of education which establishes a balance between the functioning of formal and informal agencies of education. It is indeed a specialised agency.

ORIGIN OF THE 'SCHOOL' TERM :

The term 'school' originated from the Greek Word 'School' which means 'leisure'. The reason of associating 'leisure' with school is that in ancient Greece, liberal education was not imparted to all. It was a privilege of the highest class in society which had enough leisure to cultivate the higher aspects of culture. Today, school stands for specialised and formal agency of education.

ORIGIN OF SCHOOL AS AN EDUCATIONAL AGENCY :

In the past, school as well as cultural life of the people was simple. Education was a domestic or a family affair. It was family which used to provide all those activities and experiences needed for the child's personality. The children learnt by imitating the work and life process of their parents and neighbours. With the passage of time, religious places began to serve this purpose. By and by, as the society became more complex with growth of civilization, and as human knowledge and experiences grew in written form, home or family were found inadequate, in fulfilling their responsibilities.

This gave rise to formal agencies like schools. Since the knowledge and skill secured by the children became very complex it became impossible for the home transmit the same to the children. School assumed a new role and education of children became a specialised occupation which required learned and qualified teachers.

Presently the school has to discharge not only its own educational functions, but also to provide what home or society provided in the past. The school is now concerned with the total education of the children *i.e.*, it has to work for the all round development of their personalities.

The modern democratic society demands education for all in other words, universal education has become a necessity in the modern world. It is now an accepted social ideal. So, the school has to discharge very important functions.

SCHOOL AS A SOCIAL UNIT :

It has been rightly said that school is a social unit. It is an integral part of the society good society depends upon good school and a good school depends upon a good society. Acc. to Prof. Saiyidain, "A people's school must obviously be based on the people's needs and problems." Since society is a dynamic and changes very frequently, it is very essential that the character and nature of education, imparted in the school also change accordingly. School as a social unit, it perform all kinds of activities, needed for the character formation as well as prosperous leading of the society and the country. Therefore, school inculcates the following activities among the students to help him for the betterment and healthy citizens of a nation by performing following activities.

1. Conservation and perpetuation of social life
2. Promotion of culture and civilization.
3. Complete development of the individual.
4. Promotion of social efficiency.
5. Post school adjustability.
6. Inculcation of higher values of life.

It is imperative need in the present context of things that the whole education system should be so reconstructed as

to include value education as an implicit aspect of the same. It has been recognised that the only intellectual development of the students is not enough to promote social welfare and international understanding. We have to pay attention to promote values like love, peace, compassion and service among the learners.

VIEWS OF INDIAN EDUCATION COMMISSION (1964-66) ON VALUE EDUCATION :

This commission has strongly recommended for the direct and indirect teaching of social, moral and spiritual values to our children. It observes, the weakening of social and moral values in the younger generation is creating many serious social and ethical conflicts in Western societies and there is already a desire among some great Western thinkers to balance the knowledge and skills which science and technology bring with the values and insights associated with ethics and religion as its best. In the situation that is developing it is equally important for us to give a proper values orientation to our educational system.

CHALLENGE OF EDUCATION :

A policy perspective on value oriented education, "one of the major crisis facing education in India is that of value orientation. It has been usually argued that the main focus during the last three decades has been on quantitative expansion and consequently adequate attention could not be paid to maintaining standards and quality of education. The output of the educational system is not only of poor quality but degradation of the moral values has also been noticed.

Infact inadequate attention paid to the value education especially in the earlier stages of school education has been the major cause of declining values.

NATIONAL POLICY OF EDUCATION (NPE) 1986 :

It has been observed in the policy document that growing concern over the erosion of essential values and any increasing cynicism in society has brought to focus the need for readjustments in the curriculum for the cultivation of social and moral values.

In our culturally plural society, education should foster

universal and eternal values, oriented towards the unity and integration of our people. Such value education should help eliminate obscurantism, religious fanaticism, violence, superstitions and fatalism.

Apart from this combative role, value education has a profound positive content based on our heritage, national goals, universal perception. It should lay primary emphasis on this aspect.

RAMAMURTI COMMITTEE 1990 :

The Ramamurti committee observed that education must further provide, a climate for the nature of values, both as a personalised set of values, forming one's character and including necessary social, cultural and national values so as to have a context and meaning for action and decisions and in order to enable the persons to act with conviction and commitment. The concern now should be at ensuring universality with flexibility of approach in ensuring that eternal values and compassion are nurtured at the right stage in right magnitude through appropriate strategies.

VIEWS OF PROMINENT EDUCATIONISTS :

Views of Mahatma Gandhi, Gandhi ji wanted that education should be for the hand, head, heart and health. Education for the heart was the spiritual training for him. According to him the aim of education is self-realisation-the summum bonum of life and education.

Views of Rabindranath Tagore, Tagore also upheld the importance of value education. To him, the greatest use of education is not merely to collect facts, but to know man and to make oneself known to man.

Views of Sri Aurobindo, "Aurobindo gave a higher and clearer dimension to education of value. He recognised the dormant spirituality in every individual. His scheme of education for spiritual values was two phased. He believed that our education should provide the opportunity for teaching of higher values. At the lower level all should be educated in higher values. In the second phase, only those who can pursue the spiritual, values should be given spiritual education at higher levels.

Views of Swami Dayanand, laid emphasis on the role and

responsibility of parents in the scheme of value education. To him, it is the duty of parents to give instruction in values to their children, which draws injunction from the tradition of ancient Indian education.

View of Swami Vivekanand, "Swami defines education in these words, "education is a manifestation of divine perfection already existing in man." He further says, "we want that education by which character is formed, strength of mind is increased, the intellectual expanded and by which one can stand on ones own feet." This a practical approach to value education.

Views of Dr. Radha Krishanan, "Education is not limited to the imparting of information of the training in skills. It has to give the educated a proper sense of values."

On the basis of all these views, we can say that the highest bliss of human life is to inculcate, a sense of value and to realise those values without which no distinction remains between human beings and animal beings. In the ultimate analysis, it may be rightly said that the whole of education is a process of realizing and assimilating values, which are positive guiding principles of one's way of life. It is the value system to a country that determines the texture and tune of its educational system.

INCULCATION OF VALUES THROUGH SCHOOL CO-CURRICULAR ACTIVITIES :

Value oriented or value centred education needs a thoroughly well planned programme of education starting with the aims and objectives through planned and phased instruction of moral and spiritual values of the value based evaluation of the product of the school. There are different methods which help to promote the values among the pupils are like :

- (a) direct and indirect
- (b) curricular and co-curricular activities
- (c) formal and informal methods

Indirect method is the best method as direct method some times may lead to reaction formation or act as a contra-suggestion. Curricular programme can be well exploited for both direct and indirect instruction. Indirect methods

involved emulation of behavioural patterns of teachers and other elders members, internalisation of thought patterns of the cultural and those of the society, personal-social conditioning and cultural conditioning etc.

Conscious instruction and propaganda of the ethical, social and spiritual values will also be useful. Incentive, motivation, rewarding, the honest, truthful and the faithful will be useful. Similarly the immoral should be punished to create the required psychological climate in the school to permit the students pursue the moral ideologies and values.

Recommendations of a Seminar on Education in Human Values Held at Chandigarh 1970:

1. Telling stories of great men.
2. Introducing scriptures of great religions.
3. Introducing essential teaching of great religious leaders.
4. Introducing service activities in the school and neighbourhood.
5. Introducing community prayers.
6. Celebration of national days.
7. Celebrations of birth days of various religion life-x-mas, Id, Janamashtmi, Budha Jayanti, Mahavir Jayanti, Guru Nanak Dev Birthday, Mahatma Gandhi Birthday and Guru Perbs etc.
8. Introducing Yoga-asans and meditation.

MISCELLANEOUS SCHOOL PROGRAMMES :

The potentialities of the different school activities for providing situations which are conducive to the development of the values among the pupils are evident. It is the integral, total impact of the different school activities which promote the formation of values among the pupils. The following are the ways and means for inculcation of values.

1. **Morning Assembly:** Morning assembly should be held daily in all the educational institutions. It can be of 15-30 minutes durations. Activities of morning assembly should include : (a) prayer (b) singing of devotional or patriotic song (c) brief ethical speech by a student, a teacher or the head, (d) sermons and spiritual discourses (e) reading from the scriptures or great literature of the World.

2. Health and Cleanliness Activities: Health activities may be organised regularly. It should include personal cleanliness of surroundings including classrooms and school campus. Besides, simple physical exercises can also be organised regularly.

3. Activities for Training and other Cultural and Recreational Activities: These activities may include:

- (a) Organising school assembly in an organised way,
- (b) Promoting self Govt. in the school.
- (c) Organising mock parliament session and debates by giving local topics for discussion on the model of India parliament.
- (d) Organising co-operative societies and excursion to important places.

4. Compulsory subject : Value education should be made a compulsory subject in all the schools and colleges. The essential teachings of great religions, like Hinduism, Sikhism, Buddhism, Jainism, Judaism, Islam Christianity etc. should be taught in the educational institutions. Students must be taught the fundamental truth (*i.e.*, the brotherhood of man and fatherhood of God) common to all religions. In the educational institution, atleast two periods a week should be set aside for imparting value-education. House examinations may arranged in value-education (moral education). All students may be asked to qualify it at junior levels (*i.e.*, 5th standard and 8th standard) secondary level *i.e.*, 10th standard and senior secondary level *i.e.*, 12th standard and at degree level. No student should be considered to have passed the examination without having passed in value-education.

5. Redesigning the curriculum: In order to inculcate valued the curriculum should be redesigned. Various subjects like history, geography, civics, languages, literature, art and music etc. should be taught from the point of view of our social, moral, cultural, spiritual and national values, deeds and achievements.

6. Redesigning the text-books: There is an imperative need for redesigning books on Indian history, geography, civics, literature and languages etc., leading the students to appreciate and imbibe social, cultural, moral, aesthetic,

economic, political and spiritual values. There are some don't's which should be kept in mind while preparing the text-books. In other words text-books should be value-oriented.

7. Extension lectures: Extension lectures based on morality/ value-oriented education should be arranged in the educational institution. Experts should be invited to deliver speeches on value-oriented education.

8. Declamation contests: Declamation contests should be organised in the institution on themes related to social, moral, cultural, aesthetic and spiritual values of life. Participation in the contest by way of speakers and also by way of audience will have a good impact. Different institutions should be encouraged to participate in these contests.

9. Skits and dramas: Skits and dramas may be organised in the institution on themes related to values of life-social, moral, cultural, aesthetic and spiritual values.

10. Book exhibitions: Book exhibitions on literature related to moral, social, cultural, aesthetic and spiritual value should be organised in the institution by extending invitations to publishers and booksellers of this area of knowledge.

11. Art and painting exhibitions: Art and painting exhibition on themes related to the moral, social, cultural and aesthetic values etc. should be organised in the educational institutions. Painting of distinguished artists depicting art, cultural and values of life of people should be displayed.

12. Celebration of Birthday: Educational institution should celebrate the birth day of great men and women of various nation as like: Guru Nanak, Guru Gobind Singh, Budha, Christ, Prophet Mohammed, Lord Krishna, Rama, Gandhi, Tagore, Radha Krishna, Aurovindo etc. It will help in the inculcation of moral, religious, social, cultural and spiritual values among the students and the teachers.

School can also inculcate the moral, religious, social, cultural and spiritual values among the students and the teachers by organising following activities like:

1. Celebration of international days.
2. Use of mass media and audio-visual aids.
3. Value-oriented magazines and prizes.
4. Value-oriented projects.

5. Co-operative store, canteen and co-operative bank and post office.
6. Girls guiding scouting and N.S.S.
7. By celebration of community festivals, fairs and mela.
8. productive manual work oriented activities etc.

IMPORTANCE OF SCHOOL CO-CURRICULAR ACTIVITIES :

We can sum up the importance of value-oriented co-curricular educational activities under the following heads:

1. Moral Development
2. Cultural Development
3. Development of wider attitude
4. Development of Democratic qualities
5. Sublimation of instincts
6. Resolving conflicts
7. Co-operative living
8. Basis of humanitarianism
9. Decoration of soul
10. Maintaining harmony

It must be noted that value of life are ornament which shine like stars in the personality of the individual who possess all these qualities. It is therefore that value should be inculcated in the school through co-curricular activities.

ROLE OF THE TEACHERS :

In value education, the personality of the teacher counts for everybody carries about him a philosophy of life whether or not he has defined it himself. M.T. Ram ji rightly observed that different schools activities are to be kept by the school teachers, the teacher educators, the educational workers and the administrators since these activities when organised by the teachers with value awareness promote education in the values. Teacher should not be ignored of basic human values. Infact they should be the living embodiment of all the human values. Teacher can prove very useful in inculcation values among the students in the following ways :

1. by organising co-curricular activities.
2. by effective methods of teaching.
3. value-oriented outlook.

4. self discipline.
5. scholastic attitude of teachers.
6. sense of belongingness to profession.

Value cannot be taught through words or books, but values are inculcated in the students through the daily like activities of teachers, parents, community, neighbours, peer groups, mode of society and its structure of society. Education has an added responsibility. It also has to be used as a means of overcoming disvalues. The dual role of education in relation to values is in the attainment of values as well as overcoming the disvalues.

Chapter - 16

EDUCATIONAL VALUES OF YOGA

BACKGROUND

The dormant secret of the human soul, the infinite possibilities hidden within the human self have been known in every part of the world. The proof is to be found in the excavations which have brought to light the ruins of ancient places of worship and the symbolical pictures they contain. These symbols are the same all over the world and are well known to the initiated. The relics of the Mayas, Incas and the ancient Egyptians contain the same secret knowledge, and it is a proven fact that there are illuminated individuals living today who are in possession of this knowledge. For instance the Indian Yogis. In India and Tibet, in remote and sheltered places numerous great masters systematically initiate their pupils into deep secrets. In Asia where conditions have been favourable, this secret knowledge of the human soul has been handed down from one generation to the next without a break for over six thousand years.

It took millions of years for tiny one-celled creatures to develop through all the stages of reptile, bird and mammal life up to modern man. But in the short space of nine months between conception and birth the human embryo goes through all phases of this evolution. The development must be repeated each time in its logical sequence for there are no jumps in nature. But nevertheless, the evolution can be compressed in point of time. Spirit stands over space and time because it is infinite and of God.

Through persevering research great minds have discovered that mankind does not need to spend further millions of years to go through the very slow process of human development from the present level of the average human

consciousness up to the level of divine consciousness. On the contrary, it is possible for us to make this upward transition within a single human lifetime. There are methods with the help of which we can awaken the hidden abilities of our human mind, arouse them from their latent condition, and develop them so that, like gorgeous flowers unfolding into their splendour, they bring forth their most magnificent fruit; our union with the Divine Self. All these methods require the development and expansion of the consciousness.

These methods, which have been organized into various systems, are the different Yogas. We might almost say that there are as many methods as there are people, for even the various Yogas are changed and adapted to the individuality of the persons concerned. Indeed, there are as many paths as there are people. But just as we find similar types of persons, so too have the Yogis developed different systems of Yoga for different types of individuals.

MEANING AND CONCEPT OF YOGA :

The word Yoga has two Sanskrit roots, and the word thus has a double sense. One meanings is 'to immerge'- 'to immerge in God.' The other is a parent root of the English word 'Yoke' and means 'to couple', 'to connect'. This is a reference to the connection between the OVERSELF and the personal ego living under its Yoke. The relationship between the Sanskrit word 'Yoga' and the English "Yoke", German 'Joch', Latin 'jugum' and Hungarian 'iga' is not instructive and Jesus' words 'Take my yoke upon you...for my yoke is easy and my burden is light' (Matthew 11:29-30) are also to be considered in this light. Even our normal day-to-day living is a path of Yoga, for every moment brings us experiences which constantly expand our consciousness. But this is the slowest pathway of universal development and an endless series of incarnations is required before an individual can, in this way, attain the supremely alert condition of true consciousness. Every occupation that involves concentration is a pathway of Yoga. Every artist travels the Yoga path, for inspiration is a message from the OVERSELF. When the artist concentrates his entire attention on his work, he becomes more and more deeply engrossed in it and is thus enabled to bridge the gulf between his personal ego and higher spiritual planes.

The path of Yoga is travelled by the scientist when, in his laboratory, he concentrates on his scientific problems....and by the acrobat when he learns to control the forces active within his body. Figure skaters, tight-rope walkers, tumblers and dancers all travel the path of Yoga, for they must achieve the art of moving according to the lines and laws of geometry. The path of Yoga is travelled by everyone whose activity involves concentration, because concentration expands the consciousness. Even the most talented musician can reach a higher degree of musical perfection through systematic training than if he were to play his instrument in his own way. Just so can we develop our consciousness much more quickly and attain a higher degree of perfection if we consciously and persistently apply the systems of Yoga that have been developed and perfected throughout hundreds of generations. The individual whose consciousness has been awakened and is longing to be freed from bondage wants to progress more rapidly. And he succeeds when he follows the directions and guidance of Yogis and Masters who have attained this goal. The consciousness causes certain vibrations to flow through the body. The consciousness of a person living on a low plane is occupied with the lower and more material conditions of existence and thus guides the currents of the lower planes through the body's nervous system. The higher the level to which the consciousness climbs, the higher the rate of vibration of the currents flowing through the body. In the healthy individual, the resistance of the nervous system corresponds exactly to the strength of the currents induced by the consciousness. His nervous system is thus completely in tune with the frequency of his consciousness.

But the human consciousness is not always tuned to the same frequency. It varies between lower and upper limits, generally depending on a person's individuality and his momentary condition. In moments of devotion and pure joy our consciousness rises higher, while at other times, when exposed to degrading influences, it sinks below normal. Within certain limits the nervous system is sufficiently elastic to be able to follow these variations without injury. But if an extraordinary event causes the consciousness to go beyond these limits, the unusually strong currents can cause damage to the nervous system.

Thus, sudden and exceedingly great joy, like sudden fright or anger can provoke nervous shock, for in both of these emotional states the nervous system is subjected to currents that exceed its resistance. If the overload is not altogether too great, the nervous system carries the excessive current without suffering extensive damage. But if the overload is too great, the result may be severe damage, shock, paralysis, apoplexy and mental derangement. If an electric circuit is subjected to more current than it can carry, the wires heat up and burn out and the equipment is useless. In the same way, the human nervous system and the body can be ruined by a sudden, excessive flow of current. Hence we must use care and avoid forcing our consciousness as we work to develop it. If we raise our consciousness too suddenly and if our nervous system is subjected to currents of greater frequency than it has been trained to carry, the organism of the body is destroyed. This explains why, as the Bible tells us, God no longer spoke face to face with those of his servants who came after Moses. They were not sufficiently prepared to be able to bear the high tension of divine currents.

They could not raise their consciousness to God. Moses spoke with the Almighty that is, when he raised his consciousness to God Moses could. His nervous system was strong enough to stand even the heaviest currents. The Bible also tells us that when Moses spoke with the Almighty — that is, when we raised his consciousness to God and identified himself with Him his countenance glowed with such radiance that the Jews fled in terror. After that, whenever he had 'spoken with God', he covered his face with a cloth in order not to cause fear among those who saw him. The currents of the divine plane would burn out and destroy the nervous system of an undeveloped individual.

For this reason, a wise providence has so constructed mankind that each of us of his own volition, can raise his consciousness only as high as the resistance and elasticity of his nervous system permit. If a heavy burden is suddenly placed on the shoulders of a weak man, he falls down under the load. But if this weak man systematically exercises and thoroughly strengthens his muscles before he tries to carry the burden - or if he begins with light loads and builds up step by step, day by day in proportion to his increasing strength, he will easily be able to carry the loads that formerly

caused him to cave in. Indeed, if he does not stop developing his strength, he can keep on building up his muscles and will be able to carry even far greater loads with ease.

It is the same with the nervous system. If we develop our consciousness cautiously, step by step, the nervous system will have time to build up its strength to carry new currents of higher tension. Then these currents cannot do us any harm. On the contrary, just as the physically weak men can develop muscular strength through right exercise, the strengthening of the resistance of our nervous system means an incalculable gain—not only in regard to the development of the consciousness on the mental plane, but in the physical plane as well. The different system of Yoga strengthen and temper the nervous system by various methods so that, as the consciousness rises and the currents increase in intensity, the system is able to carry them without injury.

There are Yoga systems which strengthen the nervous system so cautiously and so gradually that they may be applied without risk by anyone. On the other hand; there are systems that aim at reaching the goal in the shortest possible time. In these systems, the nerve centres are activated and stimulated by external means as well as mental in order to get them out of their dormant condition. These Yoga systems can be practised only by persons with an exceptionally strong and resistant nervous system. The masters who teach these Yogas choose their own pupils after hard and highly selective tests, because persons who practise these systems without being adequately prepared can suffer the most serious consequences, such as nervous breakdown or mental dérangement.

Obviously these systems can only be practised under the guidance of an initiated master. And almost all of the other, less rapid methods should also be so learnt. Hence, it would be pointless to discuss all Yoga systems individually in this book, as many of them are not usable by Occidentals. A quick survey of the important Yogas will be useful, however, as it gives some idea of the great variety. Among the many Yoga systems there are some that are so similar as to be nearly indistinguishable. The names are different in different localities, in the course of time, have been adapted to various types of people, so that there are countless variations of the

same Yoga system. Samadhi Yoga and Kundalini Yoga, for example, are variations of Raja Yoga. But all Yogas have the same essence and the same goal: to bring the complete cessation of the personal self; to achieve its union with the Divine Self; to win ETERNITY in the place of our personal, mortal life; to fulfil Christ Jesus' words 'Whosoever shall lose his life for my sake shall gain life everlasting'.

TYPES OF YOGA

This is the immediate goal of the system called Raja Yoga—the straight, narrow and steep path—the Biblical way of Christ. Actually the other Yogas are merely a preparation for Raja Yoga. *Hata Yoga* takes the body as its starting points. The word Hatha comes from the Sanskrit ha—meaning sun and the, moon. Hence, Hatha Yoga is a union of the positive sun energy with negative moon energy. That is, it signifies perfect equilibrium. Hatha Yoga makes the body completely healthy. It develops the nervous system and makes it conscious so that all the functions of the body are brought under the control of the consciousness. In this way the Hatha Yogi liberates from the baser desires and passions and the latter can no longer hinder his spiritual progress. His body becomes a pure vessel, a perfectly functioning vehicle that is truly worthy to be called—after the words of the Apostle Paul—a 'temple of God'.

Laya Yoga is the way of control of the will power. 'Laya' means self control. Laya Yoga is the collective name for several YOGA each of which is concerned with the discovery and development of the occult powers of the mind.

Bhakti Yoga also belongs in this category. It is the Yoga of divine love the Yogi dissolves his personality in profound devotion and love of God. He completely sacrifices his selfishness. Through concentration and unselfish love, he masters the forces dwelling in love.

Shakti Yoga is the way leading to control over the mighty forces in nature. Shakti is the name of the negative female principle of divine force. Shakti corresponds approximately to the concept 'Mother Nature'.

Mantra Yoga is a Yoga of so-called incantations and magic sounds. *Yantra Yoga* is the way of mystic experience of geometrical shapes.

A variant of this Yoga is *Mudra Yoga* which is concerned with the explanation and use of mystic pictures and symbols.

Dhyana Yoga is a method for control of thought.

Spiritual Yogas include :

- (a) **Karma Yoga**, the Yoga of activity in which the individual ceases to do things for compensation. This is the pathway of action and service but task is performed unselfishly for the benefit of society as a whole. The individuals acts as a selfless tool in the fulfilment of his duty.
- (b) **Janana Yoga** is the path of wisdom and discrimination. It teaches one to see the meaning of things through spiritual reflection. It is the way of recognition.
- (c) **Kundalini Yoga** is the way to union of the divine powers dwelling within man. Kundalini is the name for the negative magnetic force which exists in a latent state in the lowest psychic centre or chakra located in the lowest vertebra in the spinal column known in Sanskrit as *Mūlādhara Chakra*.

When we have aroused this force, it is raised higher and higher, through all the psychic centres-the Chakras-until it reaches the highest Chakra in the grey matter of the brain. This centre is called *Chakra Sahasrarapadma*, which means 'thousand petalled lotus'. In this centre is located the positive, spiritual, divine force which, when united with Kundalini power, brings fulfilment and complete illumination.

All these Yogas, and many more that are too numerous even to mention prepare the individual to be better able to practise Raja Yoga and help him overcome the obstacles that would impede his progress. The exercises of Hatha Yoga, for example, make the body conscious and thus prepare the nervous system for the stronger currents of a higher consciousness. Bhakti Yogis concentrate on Universal Love and approach a higher consciousness through Jnana Yogis, through disciplining their, achieve complete mastery over their mental powers, thus making it easier to arrest the process of thinking, and concentrate their entire attention on the inner SELF.

The Yogas of the so-called occult powers reveals the secrets

of the subconscious world and thus aid the individual towards recognition of self. Hence, each Yoga begins at a different points and follows a different path. But all lead towards the same goal. The immediate goal of Raja Yoga. Actually, Raja Yoga is the crowing conclusion of all Yogas. This is even shown in the name 'Raja Yoga' which means 'Regal Yoga', corresponding to the 'regal art' of mediaeval mystics. The exercise of Raja Yoga is so simple and safe that it can be practised by man, woman and child, whether strong or weak, well or ailing.

Chapter - 17

SOCIO-CULTURAL BASIS OF VALUE DEVELOPMENT

The idea of morality, if it is to be other than a matter of mere commonsense, can only be arrived at by the scientific study of moral facts (facts). Whatever one's conception of the moral ideal is, morality exists as an observable reality. And even though, at this stage we do not yet know what makes up moral facts, it can be taken as certain that the word morality, which occurs in various forms in all languages connotes phenomena which are distinguished from all other human phenomena by clearly defined and uniform characteristics.

Emile Durkheim in Essays on morals and education.

Value is a conception, explicit or implicit and distinctive of an individual or of a group, of the desirable which influences the selection from the available modes, means and ends of an action. In other words, value is an enduring belief that a specific mode of conduct or state of existence is personally or socially preferable to an opposite or converse mode of conduct or state of existence.

Values are thus standards that group members share, by which they judge whether an action or even an object is beautiful, good, right and lawful or it is ugly, immoral and unethical. Values originate in the socio-cultural milieu of a given social system and are and are thus governed by the standards that each social system sets for itself. It is due to this reason that values of one social group differ from that of another. Differing values represent key aspects of variations in human culture. What individuals value is strongly influenced by the specific culture in which they happen to live.

Values are closely related to norms. One could even believe that the two are identical. But in a broader sense values can

be differentiated from norms. The term 'norm' could be used for a relatively specific pattern of expected behaviour. A norm sets certain limits for behaviour. As norms are backed by group pressures their violation generally calls for negative sanctions. But value is a matter of one's choice. Discipline, for example, is a value which could be adopted in every sphere of human activity. But not everyone adopts it. Whether we adopt it in our life or not depends upon the standards we set for ourselves and also those around us who set the standards for us. A norm, on the other hand, is obligatory and governs most of our actions. In any case, both values and norms are internalised by group members in the process of learning called 'socialisation', and it is this learning which determines who appreciates, accepts and adopts what type of value or norm.

Socialisation or the process of learning the dominant cultural patterns of a given social system is also the chief course of value development. Socialisation includes all the processes by which anyone — from infancy to old age — acquires his or her social skills, roles, norms, values and personality patterns. In other words, socialisation results in what could be called internalisation of those values which are symbolic of a culture at a given point of time. Societies, since time immemorial, have followed the strategy of trying to get their members believe in and to accept inwardly those values which are felt to be vital to their Survival and growth.

Development of values is thus an intrinsic part of the socialisation process. Values are vital to any society because they serve as criteria for selection of action. Values also act as the base for judgement, preference, choice or rejection. The fact that different cultures have different value systems and these value systems are conditioned by the developments taking place in a cultural set-up prove that values have a strong social and cultural base.

Broadly speaking, values can be of two types, (1) Positive values and (2) Negative ones.

Whether a value is considered as positive or negative is decided by the culturally defined norms at a given point of time. For example, in a cultural set-up where discipline, etiquette, courtesy, etc. are considered important, rude behaviour, impoliteness or lack of manners would be

considered as negative values. On the contrary, in a cultural milieu where, violence, criminal instances and even lawlessness are tolerated and approved values which would otherwise have been considered as negative, such as disrespect for laws and dishonesty, receive social sanctions. Thus, an individual's consideration of values either as positive or negative is often determined primarily by the kind of upbringing he or she had. In fact, an individual's attitude is shaped by the socialisation process, which he or she had undergone, and that determines the choice of values.

Values are thus fundamentally social in origin as well as in their manifestation. Values are held as relevant and utilitarian only in their social context. The more complex the society becomes, the greater is the need for operation of values. Let us take here the case of the present day of the Indian society itself. It is passing through a situation of turmoil and crisis as was never seen before. Values such as violence, corruption fundamentalism, self-centred interests; desire for easy success without working for it are threatening our very social fabric itself. It is at such critical times, that values like forbearance, tolerance and hard work are needed to be emphasised.

This brings us to a very important question: how are values acquired? It is too much of a truism to say that values are best absorbed by observation and by unconscious emulation of the ideas, ideals and actions of important men and women. Values manifest themselves in the process how individuals behave in a given situation. Almost in a critical situations when great and crucial issues are at stake, the ultimate line of action is decided mainly by the set of values which a given society upholds. The values that determine and direct our actions are acquired through a series of experience which we undergo in a certain important social institutions. We would now make an attempt to discuss the impact of these institutions leading to development of values. We would begin with the family.

FAMILY

The family is the first unit with which the child has continuous contact and it is also the most powerful medium through which value systems develop. The family wields a

profound influence on growth of attitudes and interests of an individual. The power and influence of the family are well brought out by Macaiver and Page in the following words:

"Of all organisations, large or small, which society unfolds, none transcends the family in the intensity of its sociological significance. It influences the whole life of the society in innumerable ways and it changes, as we shall see, reverberate through the whole social structure. It is capable of endless variation and yet reveals a remarkable continuity and persistence through change".

The family in which a child is born places in him/her in a community, which is a part of particular society. All sub-cultures are based on different types of social differentiations of which, in the Indian context, the caste-system is of the particular relevance in the enculturation of some of the values, which are prevalent in our society even today. They traditional Indian family, for example is in many ways characterised by the same form of heirarchical organisation as is found in the caste system in the larger society. For an Indian, superior and subordinate relationships have the character of eternal variety and moral imperative. In an Indian family the important determinants of authority which a person can wield are age, gender and generational status. Regardless of personal talents or achievements, respect for traditions, deference to age and differential treatment on the basis of status are values which are often inculcated in the youngsters in the Indian family set-up. There is also a tendency to push the young to positions of secondary importance and curb his or her initiative on the pretext that they are immature or inexperienced. This negative approach acts as a hindrance to the cultivation of those values which are conducive to the development of the healthy personality. Values such as tolerance and respect for the rights and wishes of the others, secular ideals, broad-minded outlook must be inculcated in the family, failing which the child's future perspectives on various issues can be negative.

Under all circumstances, however, the family's capacity for both preventing or precipitating the cultivation of different types of values is very much there. Lessons learnt in the family can go a long way in the shaping of the human personality. The family is thus the single-most important channel

through which the values, considered conducive to individual and social good, could be cultivated.

NEIGHBOURHOOD

The concept of neighbourhood has both physical and social implications. Physically, it refers to a part of town or a city or a district, with clear-cut boundaries. Socially a neighbourhood is characterised by social similarities of the residents, often especially by similarity of social class or status and other identities.

An individual probably lives his or her entire life within the same neighbourhood. It is the neighbourhood that one is likely to come under influences which may help or hinder the development of the 'positive values'. One such example is the 'peer group', which consist of companions and associates of equivalent social status and more or less belonging to the same age-group. Constant contact with the neighbourhood institutions of the various kind teaches the young and the old alike, to appreciate or develop an aversion for different type of values. The appreciation or aversion of particular type of value is of course determined by the 'sub-culture' of the neighbourhood, in which the person lives. Thus for example, in a slum where the social fabric is fairly loose, lax social control and unstable social interactions, practices such as violence, indiscipline, disorderly way of doing things irregular attendance at the school or working place and unclean surroundings, may well enjoy social tolerance. But in a neighbourhood where people who belong to a particular 'class' or status, which values the concept of a well-ordered social existence, the values tolerate in a slum environment may be abhorred. In other words in a neighbourhood where there is a strong social disapproval for anti-social conduct, people live and function with a sense of responsibility, which generally acts as a check against indulging in those activities which are detrimental to social well-being.

The neighbourhood is thus as vital a source of value development as the family is. Sometimes neighbourhood institutions such as gangs, peer-groups organisations and clubs could counter the influence of positive values inculcated in the family and pose a real threat to the healthy and harmonious development of the personality. The right types

of values are more likely to be appreciated where there is a semblance between family and neighbourhood functions on parallel lines.

RELIGION

In a multi-religious society like that of India, the study of religion as a major base for value development assumes special significance. Children are inculcated into certain values through religion even at a very young age. Much as we talk of secularism, religion is increasingly becoming a source of 'identifying' oneself as well as others. Religion is a powerful factor in inculcating as well as strengthening values. If not handled properly, religious agencies can do more harm than good. Religious affiliations being sensitive issues could create more rifts than social cohesion. If the broad universal aspects and the great common ideals of all religions are not taught most intensively and pervasively, right from the beginning. In India and many other places today, religious fundamentalism and narrow loyalties have greatly disturbed the traditional social adjustment and understanding. Human beings are set against other human being simply because they profess allegiance to different religions. Negative values such as hatred, mutual distrust, intolerance and violence are being fostered in the name of religion. The recent developments have broken the hopes and loyalties of many groups. Religion, which could act as a unifying factor, under certain circumstances has emerged as the greatest divider. The young are growing in an atmosphere surcharged with tension and distrust. Religion itself through its accommodative spirit could resolve the present crisis. As a powerful and reinforcing influence, it could help in spreading the right kind of values that could generate immense social good. Values such as tolerance, love of truth, spirit of sacrifice, fellow-feeling and the refined sense to hold that the things of the mind and the heart are higher than the varied kinds of material benefits, could be inculcated through religious precepts in a very effective manner.

EDUCATIONAL INSTITUTIONS

Education is one of the basic institutions through which every society sustains it self as well as transmits its values to posterity. The eminent sociologist Emile Durkheim sees

education as a process of methodical socialisation of the young. Education has two important functions to perform, the first of which relates to maintaining 'social stability' and the other tends to ushering in 'social change'. While preparing the young and old alike for accepting new ideas and new values, education also transmits from one generation to the other such values which function as the very basis of society's survival. Thus for example, values such as honesty, integrity, discipline, desire for knowledge, social justice are universal in their nature and must be inculcated in every type of social system. At the same time society is not static and must continually absorb within itself new ideas and changes. Irrelevant, ill-conceived and immobile values must be rejected and replaced without any hesitation, and education plays a very constructive role in the spread of the right kind of values.

When we make a reference to an educational institution, we have to consider both the formal and the informal agencies of education. Formal education, which is represented by schools, colleges and other institutions of learning covering a large section of the common people, is of relatively recent origin and is indispensable to the modern society. The schools and the colleges symbolise the hopes and aspirations of many in the modern world and the formal education serves as the most important avenue for social mobility. Besides imparting knowledge, the formal educational institutions should also inculcate qualities such as leadership, love for out door activities, peaceful coexistence, mutual tolerance and respect for other's rights. Schools and colleges also provide a suitable platform for learning and developing leadership for future social as well as political development.

In schools particularly, the young are exposed to two dominant long lasting influences. One is the association with the fellow students and the other, contact with the teachers. Fellow students could provide role-models, ideas as well as guidance to the younger batch in many ways. It often happens that school associations totally change the perceptions of many a youngster. Teachers on their part often provide the most strong and stable source of support and encouragement to their students. In the early years. This tendency to emulate and eulogise a teacher is very strong. This tendency should be made use of by teachers to inculcate in their students, a

strong commitment to those values which are good for the students as well as the society in general. The school is thus a very important source of value development. The schools have a very crucial role to play in our society at present as there seems to have developed a sharp shift towards the 'wrong kind' of values among the youth. The school has to wean the young away from those values which are detrimental to social and individual well-being. The school some times may have to come in conflict with the family and other agencies in trying to transmit the right kind of values to the youngsters. This is especially true in a tradition-bound society like that of India where the process of social change is fairly slow. The youth today are exposed to a set of conflicting values and are not certain about the type of values they have to choose from. Within the society itself forces such as corruption, religious fundamentalism, casteist tendencies and separatist motives are misguiding our youth. The school has to combat these forces and provide to the young alternate role models which can lead them to the right direction. If schools fail in this significant task of inculcating the right kind of values, it might spell disaster for the posterity.

If school is a powerful base of formal education, the mass media are the most influential among the informal agencies of education. The mass media do not directly involve interpersonal interaction. They by their content alone teach many of the ways which are characteristics of a given society. The communication imparted through the mass media teach the individual the norms, the social position and the institutional functions. The recurrent themes and stories continue to present values and ideals associated with particular status and sex and as such play a crucial role in value transmission.

Of all the mass media the impact of movies and television seems to be very powerful. Now they are very powerful sources of value development. Because of their audio-visual impact they capture the mind of the young and the old alike. They transmit both positive and negative values with the same amount of authority and intensity. So the mass media have to be used with utmost care and caution. Unfortunately a number of negative values are also being transmitted through the mass-media. If a check is not put on this trend there is a danger of the young being led astray. A number of

recent instances may be cited which establish the young have indulged in anti-social behaviour after being influenced by the mass media. This dangerous development needs to be curbed.

We have made an attempt here to explain the socio-cultural basis of value development and the role that important social institutions play in the enculturation of values. The process of value enculturation is a continuous one. There are universal structures of the social environment which are basic to inculcation of values among individuals in any given society. These structures lay the foundation for the origin as well as transmission of values currently in operation in that society.

Chapter - 18

INDIAN TRADITIONAL THOUGHT ON VALUE EDUCATION

INDIAN TRADITION OF PHILOSOPHICAL THINKING

Strictly speaking it is not proper to use such a blanket term as Indian tradition of Philosophical thinking. The vedanta might be the dominant philosophical tradition in India but it is not the sole system of thought. To emphasise and highlight the vedanta only, in lieu of Buddhism and Jainism is to omit a vast chunk of Indian tradition of philosophical thought. Indian tradition of philosophical thinking includes the four vedas, the upanishdas, the Bhagwad Gita, six systems, the Buddhist and Jain literature.

THE FOUR VEDAS

The essentials of Hindu philosophy, religion and culture are rooted in the four vedas- Rig veda, Sama veda, Yatharva veda and Athrva veda. Together they contain 20, 389 hymns, including repetition of some Rigvedic verses in the other three vedas. The Rig veda is the oldest and the largest accounting for 10,552 hymns, traditionally called mantras.

The vedas are not the oldest books of the Hindus alone, but the first record of mankind. Several vedic are found in the various European and Asiatic languages.

VEDIC PHILOSOPHY

The vedic philosophy is for all mankind. It is the fountain head or repository of all knowledge and wisdom. It contains an outline of the whole universe covering all the matters relating to animate and inanimate. The vedic philosophy inspires the law giver. It is the guide of the grammarian. It infuses life in the logician. To the vedas turn the weary

philosopher for consolation and inspiration. In the vedas, the sage finds his sources of bliss.'

It should be made clear that all that is contained in the vedas is not only meant for the personal welfare of all, the whole word, rather than the whole universe. Peace in the eternal message for mankind. The vedas provide philosophical basis for all aspects of life.

With a view to understand the philosophy of the vedas, it is very necessary to understand the meaning of the word 'veda'. Veda is derived from the root of sanskrit word 'vid' Vid means :

1. To know
2. To be
3. To obtain
4. To feel
5. To tell
6. To dwell

Thus the vedas are concerned with :

1. Knowing God, soul, mind and nature
2. To be one with God
3. To obtain salvation from the cycle of births and deaths
4. To consider various relationships- God and man. Man and nature etc.
5. To feel Oneness with God.
6. To tell the glories of God.
7. To dwell into mysteries of universe and all existence.

ONE AND ONLY ONE GOD

According to Rig veda (1.164.46), God is one but the wise call Him by various names. Again Yajurveda (2.3.1) says, "He is addressed as Indra, Varuna and Agni "Atharva veda states, "God is one and only one of his kind". He is called neither the second nor the third nor the fourth. He is called neither the fifth nor the sixth nor yet the seventh. He is called neither the eight, nor the ninth, nor yet the tenth. He takes care of all those who breathe or who do not breathe. "Rig veda (6.45.16) emphasises "one God alone is to be worshipped".

"The veda declare God to be the essence of joy and bliss

and that essence is in every object. All that exists is the abode of God. He is the indwelling spirit of the world. Let us wish for a life of one hundred years, full of activity. To be active is the only way to live well. All we do and have belongs to him. Those who do not believe in the spiritual basis of life are 'soul killers.' They ruin their future and go to the regions of darkness. Man's mind is powerful, but it is nothing as compared to the universal soul which pervades and permeates all. When man realises himself in all and all in himself he is free from the trials and tribulations of ignorance, and enjoys peace and bliss. The essence of the vedas is contained in the following :

"From untruth, lead me to truth, from darkness lead me into light, from death, lead me to life eternal".

The philosophy of the vedas may be summed up in the following points:

1. The concept of one God and one world.
2. God is one and only one. He is all pervading omniscient, omnipotent and ever present. He is supreme spirit.
3. There are three entities in this universe- God, soul and matter.
4. Ultimate aim of life is to obtain salvation in union with God.
5. Actions are followed by their result. The law of Karma' is an important teaching of the vedas. The law of Karma is nothing else but the cause and its effect.
6. The theory of rebirth is a necessary corollary of the law of karma and immortality of the soul.
7. This universe is formed by God.
8. The universe is real. It is not an illusion or dream.
9. Universal fraternity should be promoted.
10. Knowledge of truth should be acquired and dissipated.
11. Justice should be done to all creatures and we should live in peace and harmony.

EDUCATIONAL IMPLICATIONS OF VEDIC THOUGHT

Swami Dayananda (1825-83) a great vedic scholar and thinker revived the philosophy of the vedas which during the course of time had been almost forgotten. His slogan was 'Back to the Vedas'. According to him the time old

philosophic thought contained in the vedas holds the key of our cultural, religious and social problems. His interpretation of the vedas has brought a new vista of knowledge and wisdom in the educational reconstruction and social reform. The vedas mention two types of education namely 'Paravidya' and Apravidya' The former relates to spiritual or accelesiastical knowledge and the latter relating to temporal or worldly matters.

According to the vedic view, through education one creates environment conducive to attain accomplishment of mind, intellect of thought, of purpose of intelligence, of sense and vision. Education as swami Dayananda would mean it, beings in the mother's womb. Preparation has to be made to make the womb a fit receptacle for a worthy promising soul. The mind of the pregnant mother and the environment. She is in have a shaping influence on the child who is yet to be born. The parents, therefore, must have a selective environment.

The vedas accord a high position to the status of women and accordingly their education must receive priority.

The vedas speak of one world and peace all round. Ideals and values of International understanding find their inspirations from the vedas.

It would be of interest to read the draft scheme for establishing Dayanand Anglo Vedic college at Lahore as it was circulated in 1885 for public discussion two years after the passing away of swami Dayananda. "The primary object of education will be to weld together the educated and uneducated classes by encouraging the study of the national language and vernaculars; to spread a knowledge of moral and spiritual truths by insisting on the study of classical Sanskrit, to assist the formation of sound and energetic habits by a regulated mode of living to encourage sound acquaintance with English literature, and to afford a stimulous to the material progress of the country by a knowledge of the physical and applied sciences."

PHILOSOPHY OF GITA

Shri Aurobindo, the revolutionary turned philosopher and sage has started the importance of Gita in these words "All we need of spiritual truth for the spiritual life is to be found in the Gita.

"The Gita is so popular that it has more than 50 commentaries in Sanskrit and than 250 commentaries in other Indian and foreign languages. Almost every year we find a new book on the meaning and message of Gita.

In size, the Gita is a little book of seven hundred verses. The verses are divided into eighteen chapters. It is in the form of a dialogue between Arjuna a noted commander and Shri Krishna, an earthly manifestation of God- 'Avatra'. The setting of the dialogue is highly dramatic. Arjuna, is a facing the huge army of his cousins with their supporters, many of whom are his elders including his 'Guru' Dronacharya. Arjuna is to strike them for the enforcement of their claim to the part of the ancestral kingdom which is not accepted by Duryodhauna, leader of the Kaurvas. The sight of his dear ones dissolves his determination to fight and he lays down his arms and thinks of renouncing the world. Shri Krishna, who is acting is his charioteer urges him to fight for his right cause. Krishna succeeds in persuading Arjuna who ultimately wins the struggle.

The exposition of Arjunas duty and exhortation to fulfil it constitutes the theme of Gita. Various dates are ascribed to the Gita. B.G. Tilak a great scholar puts the fourteenth century B.C. as the date. The essence of the philosophy as contained in the Gita is with inner convictions, we should discharge our duties diligently and honestly irrespective of the consequences and leave the rest to Almighty. We must fight justice and right cause.

Death is inevitable to one who is born. One who dies, he is bound to take birth. It does not, therefore, behave to grieve over an inevitable event. Soul is immortal and the body is perishable. The cycle of creation is a hard fact from which there is no escape.

The ordered progress of the world at large is so important that God takes on special forms of prophets of incarnations from time to time to ensure its progress by appropriate guidance. To be content with personal perfection is a narrow ideal. The proper ideal is to give to the world the best and the utmost that one can and to take from it the least. The whole theme of the philosophy of action is also known as 'Karma-Yoga' — communication with God through action.

According to Gita there are two ways of liberation those of action and knowledge. However, the order of activity is more important. It combines personal good with social good.

The wise man acts as a source of guidance and inspiration to the ignorant masses. The wonderful dialogue closes on the note of dedicated activity, promising glory, success and prosperity to the individual who combines physical valour, with divine wisdom and is entitled Moksha or communication with God through libenting dedication. Renunciation of 'Sanayasa' is an attitude of the mind. It is not the cessation of obligatory activities but the dedication of those to God. One can be united with God if one transforms one's actions into him. This is real renunciation.

Selected Verses from Bhagvad Gita

Soul is Immortal

As the indweller in the body experiences childhood, youth and old age in the body, he also passes on to another body. The serene one is not affected thereby. The soul is neither born nor does it die, coming into being and ceasing to be do not take place in it, unborn eternal, constant and ancient, it is not killed when the body is slain. As a man, casting off worn out garments puts on new ones, so the soil, casting off worn out bodies enters into the other that is new. Weapons do not cleave the soul, fire burns it not, water wets it not, wind dries it not.

Death is Certain

Death is certain of that which is born, birth is certain of that which is dead. You should not lament over the inevitable.

Action! Action! Action

Seek to perform your duty, but lay not claim to its fruits. Be you not the producer of the fruits of karma; Neither shall you lean towards inaction. Perform action, O Dhanajaya, being fixed in yoga, renouncing attachments and even minded in success and failure, equilibrium is verily yoga.

Concentration of Mind

When also, like a tortoise its limbs, he can withdraw the senses from sense objects, his wisdom is then set firm. The excited senses, O son of kunti, impetuously carry away the

mind of even a wise man, striving for perfection. From anger proceeds delusion; from delusion, confused memory, from confused memory the ruin of reason; due to the ruin of reason, an individual perishes. Just as a gate pushes away a ship on the water, the mind that yields to the roving senses, carries away his discrimination.

Educational Implication

The greatest lesson for the learner is that he must have complete faith in his teacher who should also be devoted to his work. True knowledge, learning and wisdom are acquired through ceaseless on action coupled with devotion. Concentration on studies leads to enlightenment and self control. The main characteristics of the learner or a devotee are. He is a lover of knowledge and mankind. He is curious to know and has an abiding faith in his teacher. He very politely but with a subtle resolution puts questions to his teachers to solve his problems. The teacher also makes all possible efforts to enlighten his students and guides him in such a way as he attains the ideals of a self realised individuals.

PHILOSOPHY OF BUDDHISM

Buddhism is one of the most remarkable developments of Indian thought. It is an off shot of the later vedic thought. It came into prominence when during the course of time several ills crept into Hinduism. About one third of the human race is Buddhist. Buddha is said to be the ninth incarnation of the cosmic Deity Vishnu. Gautum Buddha has laid great stress on human conduct and has avoided reference to metaphysics which he rather considered it to be supefluous.

Buddha renounced the pleasures of princely life and practised severe penances for finding out the truth of life. He saw the following four noble truths.

- (1) All existence involves suffering
- (2) Suffering is caused by desire, especially the desire for the continuance of existence.
- (3) The suppression of desire leads to the extinction of suffering.
- (4) The deliverance can be effected by the eight fold path which consists of;

1. The Right Resolve

To renounce sexual pleasure, to have malice towards none, to harsh to no being.

2. Right View or Belief

The knowledge of misery, the origin of misery, the ceassation of misery and the path leading to the ceasation of misery.

3. Right Speech

To abstain from falsehood, backbiting harsh language and frivolous talk.

4. Right Behaviour

To abstain from taking that which is not given and from 282 immorality.

5. Right Occupation

Livelihood which does not involve ostensible evil.

6. Right Effort

To abandon existing evil qualities and to follow good qualities.

7. Right Contemplation

Clear observation.

8. Right Concentration

Control of senses and mind.

Budhism is either silent or does not give importance to philosophical thinking on matters like God, and transmigration of soul etc. Budhism also does not accept the divinity of the vedas. The philosophy of Buddhism is very simple. In fact it is a way of life which must be lived in simplicity and purity.

Educational Implications

The entire techniques of Budhism provide directions to develop good conduct and which is also the essence of a sound system of education. To be a moral being, one must follow noble path. Eight fold path as preached by Buddha provides guidance for moral education and peace. Observance of purity is more important than the observance of rituals. The curriculum was primarily religious and philosophical.

The vedas were not the basis of Buddhist education. Buddhist literature replaced them as the source of wisdom and morality. The teacher and the students were united together by mutual affection and confidence. Buddhism contributed a lot for the spread of education. Hieun Tsang, the great Chinese philosopher and scholar who visited India in the 7th century A.D. has paid high tributes to Indian system of education and learning. A large number of universities or institutes of learning sprang up where students from foreign lands came in large number to quench their thirst for knowledge. There were seven well established universities—Nalanda, Vallabhai, Vikramsila, Jaagdala, Mithila, Odantapuri and Nalanda of all these Nalanda was the greatest and most famous.

PHILOSOPHY OF JAINISM

Jainism like Buddhism, is also an offshoot of the Vedic thought. Jainism is popularly ascribed to Mahavira (599-527 B.C.). Although according to the orthodox view Jainism is eternal and periodically revealed by Tirthankaras—path finders. Rishabhadeva being the first and Mahavira, the prophet (24-Tirthankaras).

Mahavira renounced the palace, property and the family. He is said to have practised austerities for about twelve years. Jainism believes in Ahimsa — Non violence or non-injury to beings. Jainism accepts the existence of immortal souls which are numerous.

According to Jainism — Nirvana or liberation is obtained through three Jewels. Right philosophy. Right knowledge and right conduct (Tri-Ratna). Jainism repudiates dogmatism. It rejects the idea of creator of the world. It believes reality to be many sided. Salvation or Moksha or Nirvana is state of freedom which is achieved by deep meditation a pure life and three fold path of right faith right knowledge and right conduct.

Right conduct implies 5 abstinences, not to lie, not to steal not to strive for luxury and not to strive for possessions, not to be unchaste and not to injure (ahimsa). Ahimsa is the vital principle of Jainism. All Jains are expected to be strictly vegetarian. Two sects of Jainism came into existence. Digambara (sky clad, meaning naked) whose members go

nude (now not observed strictly except in case of very orthodox or holy) and Svetambara (while clothed).

Jainism emphasises "Syat — Veda or Ane Kant Veda" which lays the mind open to truth coming from any quarter. No proposition about the truths of life can be absolute. This generates tolerance and regard for all.

Jainism has made important contribution to art, architecture and literature.

Chapter -19

ENVIRONMENTAL EDUCATION

"Everything is good as it comes from the hands of Nature, But everything degenerates in the hands of man".

[Rousseau]

Children need good environment for effective learning and the various learning opportunities in the educational careers-offers wide scope for teaching about environment. The opportunities to influence environmental attitudes and behaviours during the early growing years. Home through the school and the easy approach to a vast segment of population through the school system are additional factors which favour special consideration to this group. Attention to environmental matters in their formative years will influence the future, social behaviour and thus enable them to become more responsible citizens of the society.

Environment is so fascinating. It is all-inclusive. Right from a speck of dust to blazing-sun, all is environment. A word about environmental studies may be relevant here, because this is relatively a new concept. The subject aims at developing in the child an awareness and understanding of its physical and social environments so that the child is able to understand the interaction of man with his environment and with his social, economic and political institutions, which function in that environment. The immediate environment of the child provides it with the necessary stimulus to learning, and in turn, learning gets directed to a study of the environment.

There is a paramount need to create a consciousness of the environment. It must permeate all ages and sections of society, beginning with the child. Environmental consciousness should inform teaching in schools and colleges. This

aspect will be integrated in the entire educational process. It has to be integrated with content not to be treated in isolation.

MEANING OF ENVIRONMENT

Whatever is in the surroundings of man is his environment.

According to Boring and Weld (1962)—“The environment is everything that effects the individual except his genes... a person environment consists of the sum total of the stimulation which he receives from his conception until death.”

Further described and added that environment is all the external forces, effects and situations which effect the behaviour, physical and mental development of individual are considered as his environment.

According to Wood-Worth : “Environment is everything that affects the individual except his genes. Environment stand for all those circumstances which are asserting their influences on the individual since birth to death”.

According to Douglas and Holland—“Environment is a word which describes the aggregate of all the external forces, influences and conditions which affect the life, nature, behaviour growth, maturation and development of living beings.

NPE 1986—“The environment of an individual comprises all the natural and social factors, known and unknown, which affect his living and working conditions.

On the basis of the above definitions of environment it can be concluded that environment is that which surrounds an individual and which influences his growth and development.

MEANING OF ENVIRONMENTAL EDUCATION

Ms. Vijay Chatta (2000): Environmental Education is a process of social consciousness and make the community aware of the fact that the good of an individual and that of the community are both harmed by ecological disruption. Further it can be said “Environmental education is concerned with the child’s growth and development—i.e. Physical, emotional, intellectual and social, to have maximum effect. This needs to be blended not only with the general educational system but also with the provision of environmental services.

UNESCO Working Committee (1970) — “Environmental education is the process of recognizing values and clarifying

concepts in order to develop skills and attitude, necessary to understand and appreciate the inter-relatedness among man, his culture and his bio-physical surroundings. It also entails practice in decision making and self-formulation of a code of behaviour about problems and issues concerning environmental quality".

UNESCO Seminar at Jammi (1976) — "Environmental education is a way of implementing the goals of environmental protection. It is not a separate branch of science or field of study. It should be carried out according to the principles of life-long integral education."

R.A. Sharma (1996) — "Environmental education refers to the awareness of Physical and Cultural environment and perceive its relevance for real life situation. The problems and issues are to be identified. The imbalances of environment are to be improved in view of sustainable development.

Cook and Hearn (1971) — "Environmental education is problem-centred, interdisciplinary, value-oriented, community-oriented, and concerns with man's survival as species, based on student-initiated activities and involvements present and future-oriented".

Thus Environmental education involves a comprehensive, life-long education, responsive to changes in a rapidly changing world. Through an understanding of the major problems of the interaction of the biological, physical, social, economic and cultural aspects of the individual and communities for life and world. It provides skills and attitudes required to play a productive role in improving life and values, to enable people to enjoy good health and high quality of life.

SUSTAINABILITY SCOPE OF ENVIRONMENTAL EDUCATION

Three major areas where the environmental planners could help in achieving this at the school level are :

- (i) The environmental instructions and its integration in the school curriculum.
- (ii) Provision of environmental facilities in the schools and,
- (iii) The proper education of teachers to implement the environment programme in the schools.

In all, countries, environmental education is carried out at three main levels :

- (i) Individual level.
- (ii) Group level and
- (iii) General public through mass media of communication.

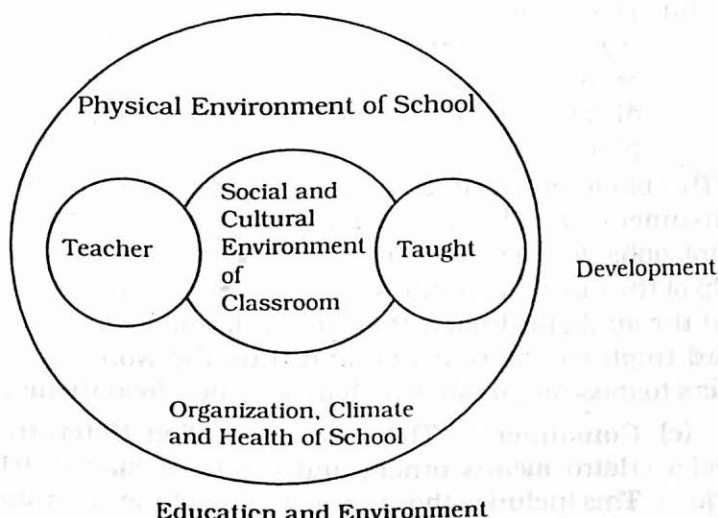
If environmental education is imparted to this group, it will be highly beneficial to the society for the environmental protection and conservation. Therefore, there is a need to start a comprehensive environmental programme for the school, college and university level students and teachers.

RELATIONSHIP BETWEEN ENVIRONMENT AND EDUCATION

Education is the process of development. Environment is the aggregate of all the external conditions and influences affecting the life and development of man and other living organisms. Every organism has its own environment. Man's environment consists of natural as well as socio-cultural environment. Education may change and improve the quality of man's environment to achieve desirable modification of his behaviour.

Illustrating the relationship of environment and education. Bermard points out that the educational process of development is organised formally in the educational institutions classroom, where an interaction takes place between teacher and taught. To generate conductive social and emotional climate to provide the new experiences to his students for desirable changes and modifications in their behaviour. A teacher performs certain activities verabally and non-verbally. Thus the process of development is carried on the schools. The organizations, climate and health of the institutions provide new experiences to their students. Educational process of development occurs in physical, social, cultural and psychological environment. This may be understood from the following figures :

Education deals with the various problems and principles governing the relationship between students and environment. Formally and informally this is created by the school and the teacher. Ecology is a new science which deals with the various principles governing the relationship between organism and their environment. Education is "Human Ecology" dealing with the relationship of man and materials in the context of growth and development.

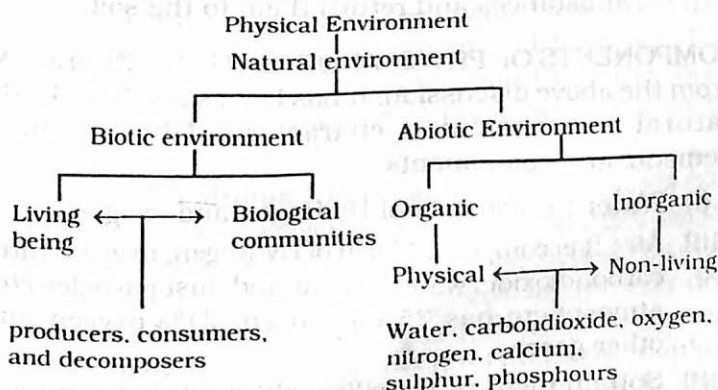


TYPES OF ENVIRONMENT

Environment is generally of two types :

- (i) Physical environment
- (ii) Social environment

These can be described further as



Physical Environment : It consists physical objects which can be touched and felt, apart from climate and temperature etc.

(i) **Natural Environment :** It is to conceive as biotic and abiotic.

(a) **The biotic :** The biotic includes living beings, called living biological communities.

- (b) **The abiotic** : The abiotic one consists of the basic organic and inorganic components of the physical or non-living environment like, water, carbon dioxide, oxygen, nitrogen, calcium, sulphur phosphorus etc.

The biotic environment can be divided into producers, consumers and decomposers. The producers are called autotrophs, for they produce their food themselves with the help of the nutrients in the soil, the chlorophyll in their body and the sunlight. Infact, the word auto means self and the word troph means nutrition and thus the word autotroph refers to those organism which makes their food themselves.

- (c) **Consumers** : They are also called Heterotrophs. Hetro means others and trophs means nutrition. This includes those components of the environment which depend on others for their food e.g. man.

- (d) **Decomposers** : They are also called Saprotrophs. Sapro means rotten. Thus this class includes those components which consumes rotten substances of plants and dead bodies of animals. They decompose these transform them into organic and *inorganic* substances and return them to the soil.

COMPONENTS OF PHYSICAL OR NATURAL ENVIRONMENT

From the above discussion. It has been says that physical or natural environment is characterised by the following elements and components.

- (i) **Water** : It consists of Hydrogen and oxygen.
- (ii) **Air** : It is compound form of Hydrogen, oxygen, nitrogen, carbondioxide, water vapour and dust particles etc. Our atmosphere has 75% nitrogen, 21% oxygen and 4% other gases.
- (iii) **Soil** : It involves the silica, silica refers a compound of silicon found in sand and in rocks such as Quartz Oxygen and Nitrogen.

RELATIONSHIP BETWEEN BIOTIC AND ABIOTIC ENVIRONMENT

The relationship between Biotic and Abiotic environment or living and non-living environment is expressed in the term of ecosystem. An eco-system may be very small, such as

village pond or very big such as an ocean. The Dal Lake of Kashmir is a ecosystem. So is the way of Bengal. Thus ecosystem is a natural ecological grouping of inter-dependent plants and animals with the defined geographical area. The ecosystems extending over large geographical areas are called the major ecosystem or biomes i.e. total quantity or weight of living creatures in a given areas or volume. The biomass of a forest. These are four in numbers:

1. Marine Biome : Marine Biome constituted living and non living things.

2. Fresh Water : Ponds, lakes, streams and rivers contain fresh water. Although all ponds and not all lakes have vegetation at their bottom. So, also all lakes do not contain fresh water, some are salty too.

3. Forests : Forests looks very beautiful and have been attracting saints, seers and sages, poets, literatures, ornithologists, environmentalists etc. Forest provide man with fuel, fruit, and food and also give him timber for shelter and other purposes. Forests are of four kinds : Tropical evergreen, tropical deciduous, temperat deciduous and taiga.

(i) Tropical evergreen : They are mostly found in the eastern and wester coast and in south India. They include rubber, ebony, mahogany and rose wood trees and plants like cloves, cinnamon and nutmegs. They also include trees like palms, plantain, Bamboos, orchids, and cycads. Some of these are found in the sub-Himalayas also.

(ii) Tropical deciduous : Tropical deciduous forests have trees with broad leaves which fall during dry period, such as Teak, Mahua, sal, bigasal, semul, Jamun, Kusum, amla and Palas. These forest are not very deep dense and dark. Sunlight easily Penetrates through them, sustaining heavy under growth. Birds, monkeys and other animals such as squirrel etc. live in these forests.

(iii) Temperate deciduous forests : They are found in the eastern United States. In Western Europe, in Manchuria, in South-Eastern China, Korea and Japan. They are also found in East Australia and New Zealand. These forests, consists trees like:- elms, maples, beeches, oak, hickory etc.

- (iv) **Taiga forest** : These are found in North America, Northern part of Europe, Asia and New Zealand. They includes trees such as poplars, pines, cedars, firs, birches and aspens. They are evergreen.

Thus here, we can conclude to the above discussion that super imposed on the natural environment are the man-made features like forms, factories, mines, dams, buildings, road, bridges etc.

SOCIAL ENVIRONMENT

Social environment, we mean the society in which an individual is living. If social environment is polluted, the mutual relations of individuals are not good, they have several evils in them, the effect of these must be there on an individual living in the society.

Social environment consists of the social, economic, political and cultural relationships that exists among human beings. The proper appreciation of these relationships is very vital to man's survival and development. It is more important now than it was ever before, for the world has really shrunk. The present means of transport and communication have reduced time and distance to such an extent that the entire world of today has become so compact and interdependent as though it were a district of pre-industrial era. These relationships are also important because the world is faced with new problems that were unknown in the past and that threaten human health and life long ago, Aristotle said "man is a social animal and those persons who live apart from society are either angels or beast".

DIMENSIONS OF THE SOCIAL ENVIRONMENT

Following are the dimensions of social environment

- (a) Community facilities and services
 1. Location and capacity of schools.
 2. Neighbourhood, community and regional parks servicing area.
 3. Recreational and cultural facilities.
 4. Police, fire, health and social service facilities servicing the area.
 5. Local public transportation.

- (b) Employment centres and commercial Facilities servicing area.
- (c) Character of community.
 - 1. Socio-economic and racial characteristics.
 - 2. Community life—places to meet, management, organized activity.
 - 3. Population size and distribution.
 - 4. Housing conditions.
- (d) Aesthetic Environment : It involves
 - (1) Existence of on-site, or proximity, to significant historic, archaeological, or architectural sites or property.
 - (2) Scenic area, views, vistas and natural landscape.
 - (3) Architectural character of existing building.
- (e) Economic Environment : It involves
 - (1) Employment and unemployment levels.
 - (2) Level and sources of income.
 - (3) Economic base of area.
 - (4) Land ownership including private, local, public, state and federal.
 - (5) Land values.

DETERMINANTS OF SOCIAL ENVIRONMENT

The parents, members of the family, friends and classmates, neighbours, teachers, the members of the community and the society, the means of mass communication and recreation religious places, social centres, clubs, Libraries, etc. are included in the socio-environmental determinants of human behaviour.

It is no denying a fact, that the factors or elements present in one's environment, guide and control the behaviour of an individual and to a great extent, are responsible for making and moving his future in terms of his adjustment to his self and to the society. Let us have a brief account of the influence exercised by these environmental determinants under.

1. Family Environment: Family is recognised as the one of the most important environmental determinants of human behaviour. The behaviour patterns of the parents and members of the family are initiated consciously or

unconsciously by every child and consequently he may pick up so many desirable or undesirable traits and characteristics for his unique personality make up which may accompany him even up to end of his life. What goes inside the family in terms of congenial or uncongenial family environment and healthy or unhealthy emotional and social environment influences, to a great extent, the behaviour pattern and personality make up of the children. Some of such determinants of behaviour present in the family set up can be cited as below.

1. Type of bond and relationship existing between parents.
2. The attitude of the parents and members of the family towards child.
3. The size of the family and birth order of the child.
4. Relationship among the family members.
5. Socio-economic status of the family.
6. The traditions, cultural values and ideals of the family.

2. The School Environment: The other most important determinants of human behaviour after the home and family influence is the school. School is the centre of learning for the child and therefore what learning experiences-formal or informal. Child gets inside the school control and shape his behaviour. It is true because the congenial or uncongenial environment prevalent in school in terms of the human relationship maintained by the school, the kinds of programmes and activities performed, its traditions, values and principles and behaviour patterns of the teachers and school mates-all influences and determines the behaviour as well as personality make-up of the child.

3. Peer-Group Relationships and Gang-influence: The social company that a child receives through his playmates, school or classmates is also responsible for shaping his behaviour and personality make-up. The group behaviour that is provided by his peer-group makes him to think, feel and act according to the ideals and behaviour patterns of the group or gang. Consequently a good company help him to learn desirable behavioural pattern and good qualities. While bad company spoil him and turn him into a maladjusted personality.

4. **Community and Neighbourhood:** As the child grows

older the Socio-cultural set-up influencing his behaviour also gets widened. Child comes into contact with the socio-cultural circle of his neighbourhood and the community to which he belongs. The socio-cultural interests, habits and characteristics as well as their behaviour patterns, unconsciously and consciously now cast their valuable impact over the acquisition of behaviour patterns and personality traits. Every society and community is characterised by its unique cultural patterns, social moves, traditions and social characteristics, which go on shaping his behaviour and personality make-up.

5. Religious Institutions and Clubs: The Socio-cultural set up provided by the agencies like temple, church, religious organisations, social clubs and other social institutions etc. also prove a valuable determinant of the human behaviour. All these places serve as a meeting ground for the members of the society. Where members find the opportunity to have a close group interaction and thus influence each other with their behaviour patterns. Through these institutions, the behaviour patterns and style of life is totally coloured and the individuals are bound to behave accordingly.

6. Information and Entertainment Agencies: Agencies like newspapers, magazines, books and other literature, radio, cinema, TV. and video materials etc. also prove a patent socio-cultural set-up for controlling and shaping the behaviour of an individual. The values of life, the style of living, the cultural and social set-up all are affected tremendously through the impact of these mass agencies.

THE OBJECTIVES :

The objectives of environmental education are part of the general objectives of education. Which have been defined variously by different thinkers, classicists, humanists and scientists. Still most of them seem to agree with Herbert Spencer that education should prepare for complete living which does not mean living in the material sense merely but in the widest sense.

Environmental education is indeed very important for child and adult for self-fulfilment and social development. It helps in the maintenance of the life and health, in self-preservation and in the preservation of human race. It helps understand

different food chains and the ecological balance in nature. It helps understand and appreciate how environment is used for making a living and for promoting material culture. It helps appreciate different social institutions and regulate relationships in primary groups like family and secondary and tertiary groups like place of work, Political institutions etc. It helps in appreciating and enjoying nature and society. It stimulates concern for changing environment in a systematic manner for the maximum longrun as well as the immediate welfare of the mankind. It direct attention towards the problem of population, exhaustion of natural resources and the pollution of environment and sheds light on the method of solving these problems.

The objectives of the environmental education can be subsumed in three domains discussed by Bloom in his book "Taxonomy of educational objectives ; cognitive, affective and psychomotor.

1. The Cognitive domain: Includes those objectives which deal with the recall or recognition of knowledge and development of intellectual skills and abilities, which means, it includes following behaviours:

- Remembering, problem-solving, concept formation, and to a limited extent, creative thinking.
- In other words, this area includes all conscious mental processes from ordinary recall or recognition to higher ones like solving a problem which involves abstract thinking or use of notations or which relates to something so infinitesimal that it cannot be seen through even a very powerful microscope, like the orbitals of carbon atoms.

The Affective domain: It includes the objectives that describes changes in interest, attitudes, and values and the development of appreciation's and adjustment. This area covers the entire continuum from ordinary attention to an object to deep emotional involvement in it, to an involvement which one may sometimes value more than one's own existence.

The Psychomotor Domain: It involves the manipulative or motor skill area. This area includes neuromuscular coordinations found in hand writing, speech-making,

performing physical exercises, dancing, doing yoga, winding a screw, using a saw and in doing most of things which are to be done under socially useful productive work and in vocational and technical course.

Now we can list the objectives of environmental education in all three domains

— Cognitive, affective and psychomotor.

The objectives in the cognitive domain are:-

1. To help acquire knowledge of the immediate environment.
2. To help acquire knowledge of the environment beyond the immediate environment including distant environment.
3. To help understand the biotic and abiotic environment.
4. To help understand the inter-dependence of life at different trophic levels.
5. To help understand the effect of unchecked population growth or unplanned resources utilization on the world of tomorrow.
6. To examine trends in the growth of population and interpret them for the socio-economic development of the country.
7. To evaluate the utilisation of physical and human resources and to suggest remedial measures.
8. To help diagnose the different causes of environmental pollution and to suggest remedial measures.
9. To help diagnose the causes of social tension and to suggest methods for avoiding them.

Besides, the foregoing objectives, the following skills and abilities also fall in the cognitive domain :

- (i) To help develop observational skills and notice details usually not seen by an untrained eye.
- (ii) To help develop skill required for making discriminations in form, shape, sound, touch, habits and habitats.
- (iii) To help develop ability to draw unbiased inferences and conclusions.

(iv) To help develop ability to make meaningful suggestion.

2. Affective Domains objective: The objective of education in the affective domain relate to creating interests, forming

attitudes, fostering values, developing appreciations and making adjustments. These objectives are influenced not only by the environment at school but also by at the home, in the neighbourhood and in the community.

We can now list the affective objectives of environmental education as below :

1. To help acquire interest in the flora and fauna of the near and also distant environment.
2. To help evince interest in the people and problems of the community and society.
3. To show tolerance towards different castes, races, religions and cultures.
4. To appreciate the gift of nature.
5. To love the neighbours and value mankind as a whole.
6. To value equality, fraternity, truth and justice.

3. Psychomotor Domain objectives: Environmental education also fulfils some objectives of the psychomotor domain as are achieved through excursions and camping programmes.

In conclusion, comprehension of the objectives of environmental education is very essential for the successful formulation, implementation and evaluation of its programme.

Environmental Education Objectives: The objectives of environmental education are:

1. **Awareness:** To help individuals and social groups to acquire an awareness of the and sensitivity to the total environment and its allied problems.

2. **Knowledge:** To help individuals and social groups acquire basic understanding of the total environment, its associated problems and humanity's critically responsible presence and role in it.

3. **Attitude:** To help individuals and social groups acquire social values, strong feeling of concern for the environment and the motivation for actively participating in its protection and improvement.

4. **Skills:** To help individuals and social groups acquire the skills for solving environment problems.

5. **Evaluation ability:** To help individuals and social groups evaluate environmental measures and education programmes in terms of ecological, political, economic, social, aesthetic and educational factors.

6. **Participation:** To help individual and social groups develop a sense of responsibility and urgency regarding environmental problems to ensure appropriate action to solve those problems.

ENVIRONMENTAL GOAL

The goal of environmental action is:

To improve all ecological relationships, including the relationship of humanity with nature and people with each other.

There are, thus two preliminary objectives:

- For each nation, according to its culture, to clarify for itself the meaning of such basic concepts as “quality of life” and “human happiness” in the context of the total environment, with an extension of the clarification and appreciation of other cultures, beyond one’s own national boundaries.
- To identify which action will ensure the preservations and improvement of humanity’s potentials and develop social and individual well-being in harmony with the biophysical and man-made environment.

CHARACTERISTICS OF ENVIRONMENTAL EDUCATION:

In some of recent literature devoted to environmental education, the characteristics have been stated something like the following.

1. Environmental education should be integrated into the whole system of formal education at all levels.
2. Environmental education should be interdisciplinary in nature.
3. Environmental education should be adopt a “holistic” perspective which will examine the ecological, social, cultural and other aspects of particular problems.
4. Environmental education should be centred on practical problems related to real life, and

5. Environmental education should aim at building up a sense of values.

PRINCIPLES OF ENVIRONMENTAL EDUCATION:

Keeping the objectives in view, emphasis is being increasingly laid on environmental education as an integral part of the school curriculum. The educational principles that buttress support to the inclusion of environmental education in school are given below.

1. **Principle of simple to complex:** Environmental education help in programming experiences from simple to complex for example, children look at a bird, observe its colourful plumage (the feathers covering a bird's body) be in summer/winter plumage, see it eating figs or insects or watch it flying etc. All this give them some awareness of the eating and flying habits of the birds. Sometimes they mime their flying action, and if they are not thwarted and are rather encouraged to expressing what they observed about birds, they will proceed from the aforesaid simple facts to learning many complex facts about birds, they may learn about the structure of their feathers, about barbs and barbicules, about the difference between their (outer edge) contour and down feathers, about the weight lessens of the feathers and the meaning of the idiom "Light as a feather" etc. Similarly they can observe other phenomena, stars, moon, rainbow (an arch of different colours that is formed in the sky when the sun shines through rain) etc., and learn many facts, proceeding again simple to the complex ones.

Thus the principles of simple to complex, does not embrace only one but the entire gamut (complete range or scale) of inter-related facts from the subjects or an ensemble of knowledge. It may be added here that it is this principle that makes environmental education as a medium of learning different subjects.

2. **Principle of Indefinite Ideas to definite one:** Environmental education helps children, to proceed from the principle of indefinite ideas to definite one. In this connection, it may be said that the first perceptions and thoughts of children are as vague as their first movement and the first attempt at speech. In fact, an infant is not able to distinguish between colours, but as it grows, it learns to discriminate among

different hues and shades. Environmental education helps in sharpening the development of these observational skills and hastens the transition of ideas in child mind from indefiniteness to definiteness.

3. Proceed from Concrete to abstract: Environmental education helps children to proceed from concrete to abstract. This is a very simple educational maxim and does not need any elaboration still it may be said that environment is full of concrete things which children may examine and classify and interpret and then draw their own conclusions and inference about them.

4. Ordering of Learning Experiences from Empirical to Rational: Environmental education helps the ordering of learning experiences from empirical to rational. Needless to say empirical to rational is very important educational maxim and like other educational maxims described above, was given the pride of place by no less an educationist than Herbert Spencer. This maxim is satisfied very well in environmental studies as children can observe phenomenon and touch, feel and test it empirically and then draw their own conclusions and rational explanations.

5. Process of Self-development: A corollary of the foregoing principle which is so dear to the heart of educationists is that education should help the child in the process of self-development. This means that children should be encouraged to conduct their own investigations and draw their conclusions. They should be told as little as possible and made to discover as much as possible. This principle is very much consistent with what thinking men always do in life, namely, self-instruction which has been the warp and woof of Human Progress.

6. Genesis of Knowledge: This means that genesis of knowledge in the individual should follow nearly the same course as the genesis of knowledge in the race. This principle can be followed both in letter and spirit in programmes of environmental education. Children when taken out to a forest and made to camp there can very well acquire, interpret and appreciate the sequence in which knowledge was developed by man, considered historically.

In the end, it may be said that the sum and substance of

all the foregoing principles is that what ever learning experiences the children are exposed to should be palatable to them and should also be within their comprehension and capacity. It is not so at present, for the child is taught many facts which do not come to it naturally and which do not serve any of its examination. Thus much of the time spent over memorising the facts mentioned above is a sheer waste of time. Not only that, it creates in the child that distaste and aversion for learning which is reflected in its poor reading interest and habits. Since some of these children become researchers in later life, the lesson taught by them are poor in quality and monotonous in presentation. These short coming can only be removed if the beauty and glory of the environment is used as a teaching aid by the teachers and as a learning aid by the pupils.

SUBJECTIVE ASPECTS OF ENVIRONMENTAL EDUCATION:

Throughout the ages human intellect has been experimenting for the betterment of himself or the society and before developing a clear concept of a particular subject. It has passed through trial and error practices. Thus after a long experience and understanding various facets of knowledge and education are developed. At the initial emergence of civilization there was a close relationship of man and nature. The harmonious relationship of man and nature is fastly dwindling resulting into deterioration of the immediate environment and threatening to the survival of all living beings including man himself. However, modern environmental hazards vary from place to place depending upon the population, utilization pattern of resources and nature of biotic and abiotic constitution. This is the basic problem of environmental educationists, as to maintain harmonious relation with the nature in the varied problematic zones with respect to specific understanding and follow up actions.

There are several organisations to promote the environmental education at international level. Such as South Asia Co-operative Environmental Programme (SACEP), International Environmental Education Programme Jointly launched by UNESCO & UNEP (UNEP), United Nations Economic and Social Commission for Asia and the Pacific

(ESCAP). Deptt. of environment and forest, Ministry of HRD, NCERT, UGC and others are concerned with the environmental education in our country.

Subjective Aspects

Aesthetic Realization of the Nature: Above all aspects consciousness of the man and nature relationship is the most important for environmental conservation and management. The old tradition of Himalaya as a sacred, holy and aesthetic resource is to be revived. The glory of Himalaya is not related with the physical wealth but for its life long generating resources such as pure air, water, food, medicines, shelter and others in the realistic approach. The aesthetic realization of Himalayas draws attention towards the close harmonious relations of human being and nature. In the recent past several traditional practices are ignored only on account of superstitions, as worship of several plants, forest, land and other natural objects. In fact these traditional practices are mainly accustomed to pay respect to the mighty nature in different forms and also there had been some spiritual laws to avoid excessive exploitation of resources. It all concerned people think over the man place in nature, man dependencies on the mercy of nature, they will understand the real aesthetic and physical basis of life and without any question every body will stress the preservation of the nature in its least affected form by spiritual laws.

Population: During the recent few decades there has been an exponential rise in the human population, which has squeezed per capital land holding capacity and at the same time increased pressure for essential commodities extracted from the environmental resources sophisticated life style in the modern age has further added the exploitation of the resources. Thus the environmental education requires a clear concept of population, resource, demand and their fulfilment knowledge of interaction between population and ecosystem is essential to implement population control. It is also important to understand social or environmental problems limit within the increasing human population.

Health and Nutrition: In a population sound health indicates harmonious atmosphere and capabilities to put in suitable work for the society. Proper education to promote

health and related problems is essential. Basic concept of sanitation, hygiene measures of prevention of diseases, child care and other problems must be disseminated amongst the inhabitants. Therefore, nutritional aspect to maintain good health and prosperity of the ecosystem should also be covered under the environmental education.

Pattern of Resource Utilization: One of the most important aspects of environmental understanding is the sustainable utilization of the resources. The methods of these resources may be technical and traditional. But one must be aware of the fact that use of the resources be limited to the extent not harmful to the environment as well as to assure their availability for a long future.

Developmental Processes: There has been a tremendous rise in the expectation of people for modern facilities and smooth life style. Infact the ultimate aim of the evolved civilization is to establish a very high standard of living, irrespective of understanding its impact with the society and environment. This is the most threatening issue before the conservation of the environment, as it leads to the complexity in life forms and dependencies on multi-channelled technical processes. It must be realized every developmental project must have impact on the environment and in most of the cases there are deleterious. The term eco-developmental is new frequently used, indicating integrated development of an area keeping in view the ecological parameters to maintain a balanced eco system.

Socio-Economic Condition: The economic condition of the people may not be sound but they have maintained the ecosystem in the original form. In the present times there has been a sharp change and basic set up of the society becomes economically oriented, which is most disastrous in nature. However, it is not justified to impede any community or society for economic evolution vis-à-vis to whole country or the world. The best means of raising the social economy are based on the natural resources, in consideration with the concept of sustained utilization. Knowledge of ecologically oriented programmes must be disseminated to have long term benefits.

Thus for better socio-economics status to inherit a self-

dependent community proper education, proper resource utilization, small scale industries, or rural handicrafts, regeneration concept of resources etc. are essential.

Technical Planning: The concept of energy crises and their proper utilization must be understood, so that every individual consume the natural resources in a balanced manner. In the recent days several technical advancement has been developed to save the energy or to have the proper utilization of the resources, such low cost technical advances are essential in this respect solar energy, minor-water resource, wind energy utilization, low cost spinning unit, biogas, recycling of waste product and others are very useful.

Environmental Ethics and Laws: There is a great need to spread environmental ethics as well as some legislative measures to conserves the environment. The environmental laws are framed to follow them in strict sense, however these laws could be faithfully followed only through deep understanding and agreement with the local. In this respect a general consciousness and to mend them in local ethics could be of immense value. Pouching of wild animals, denudation of forest trees excessive exploitation of medicinal plants, denudation of forest trees, irregular browsing and grazing, conversion of forest into agricultural land, misuse of forest product, interference of tourists to the virgin areas and other problems could be solved only by ecological awakening and routes.

Ecological ethics are some of the practices which are developed from a general consciousness. There are several inherital traditions which need to be maintained and others are emerging with the ecological problems. The concentric theme lies with the respect of nature, wild life, plants soil and all concerned constituent. It also cover proper management from individual level, to family, village and community level. Also it includes every aspect from sanitation to maintenance of the habitats and ultimately the ecological management. In fact, it is the moral responsibility of an inhabitant not to pollute water, land, air and to protect the landscape forest and wild life of the surrounding areas. One must be familiar with the impact of his actions on the environment, so as to develop a wisdom to do or not to do.

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Strategies for Introducing Environmental Education: In grade I to V, environmental studies are taught as a separate subject. In grade I and II the social and physical aspects of the environment are studied without being differentiated as such, under units like our family, our home, the school, our neighbourhood. In grade III to V, environmental studies part I deals with the social studies component and part II the science components.

In other classes, environment education is integrated into the content of existing areas.

Under Non-formal education, all the learning activities are real life centred, problem oriented and need based. They are related either to conditions of the physical and social environment, or parental occupations or students' vocations.

PREPARATION OF CURRICULUM AND INSTRUCTIONAL MATERIALS:

The concepts of environmental education at the primary and middle stages are presented in the instructional materials such as text-books and teacher's guides in the form of activities of various types. At higher levels they are presented as logical contents of textual chapter.

I to II: for grade I and II, there is no text-book of environmental studies. A teacher's guide has been prepared. In a brief introductory chapter, information is provided about what constitutes environmental studies, its importance, the role of teachers in the environmental studies and the syllabus in environmental studies, for each of the seven units of the syllabus, some guidance and sample instructional materials are provided for the teachers so that they may plan and think on their own for the remaining topics of the syllabus.

III to V: for grade III to V there are textbooks namely, environmental studies part I and part II for grade III, IV and V respectively. The presentation of the content in part II (i.e., general science) has been done in such a way that learning activities can be organised by the teachers using their local environment and resources, corresponding teacher's guides for textbook of grades III, IV and V have also been developed.

The content in integrated science textbooks chapter of the middle level has been presented as chapter corresponding

to the units of the syllabus. Each chapter is divided into five sections, namely

1. Observation
2. Questions
3. Let us find out
4. Activities
5. What have we learnt and how is it relevant?

The list of topics of direct relevance given below would indicate the extent to which the environment in its widest context has been reflected in the textual materials.

Middle Age :

1. Food and health
2. Man's dependence on plants and animals and the balance in nature.
3. Adaptability to the environment
4. Water
5. Energy
6. Population
7. Pollution
8. Agricultural practices and implements
9. Our crops
10. Useful plants and animals
11. Improvement of crop production
12. Animal husbandry
13. Conservation of nature and natural resources
14. Science and human welfare.

Secondary stage:

- (i) Eco system
- (ii) Biosphere
- (iii) Ecological crisis
- (iv) Conservation of natural resources
- (v) Crops and factors influencing crop production
- (vi) Various agricultural practices
- (vii) Improvement of crops
- (viii) Elements of animal husbandry
- (ix) Functional anatomy of human reproduction system

- (x) Pregnancy and childhood
- (xi) Infancy, childhood and adolescence
- (xii) Trends in world population
- (xiii) The population problem in India
- (xiv) Communicable diseases of man
- (xv) Nutritional disorders of man

APPROACHES:

To implement environmental education there are several methods, however, it has been realised that all the aspects of the environment could not be relished by a common man or a school boy. Therefore, to encourage the environmental concept among a population manipulation of the ideas should be framed in systematically and interesting forms.

The following are some of the measures:

- (i) Non-Formal Education.
- (ii) Field Teaching
- (iii) Formal Education
- (iv) Research
- (v) Training of the Experts
- (vi) Assessment of the Environmental Activities
- (vii) People Participation

Non-Formal Education: In the modern world besides conventional education, several means of non-formal education have been developed. To increase the awareness amongst the inhabitants, broadcasting, television, press, posters, padyatra, performance of folk songs and culture, are some of the important media. Infact the impact of these trials are comparatively higher than the conventional teaching, as well as such programmed are out to increase people participation. Non-Government organisations are doing a lot of trekking to contact people and making the subject familiar.

NFE project attract every class of the inhabitants and it is proving an effective media of teaching and learning. News papers and Journals of common interest are yet to develop the tendency to highlight environmental issues. Exhibitions of integrated environmental, social and technological change

could also be displayed at the public meetings, fairs or festivals.

Field Teaching: This is most important aspects of environment teaching to students of various level. At primary level teaching of the students, who will have to maintain the environment in future is realised from every part of the globe.

In the initial school level some out door trips of 6-8 hours in a month are sufficient. These out door trekking would widen the vision of students. Through proper guide, they should be demonstrated various facts of ecological systems, diversity of plants and animals in different habitats, different types of landscapes, forest and other natural objects. The basic aim of field trips to primary level is not to thrust them the knowledge of environmental complications but to generate the sense of respect for the nature and to develop the curiosity enquiry and interest with the nature.

At Secondary School: At Secondary School level for out door studies more detailed knowledge of the environment could be disseminated. The students may be made familiar with the various constituents of the nature, their inter-dependencies amongst each other and status of man in the nature. Their understanding towards various impacts of man on the environment could be developed.

At University Level: The field teaching could be more elaborative and analytical, particularly to develop the knowledge of various ecological factors in the natural conditions and some of the modern planning to cope with the particular derastation. Various utilization patterns, or exploitation of resources, cycling of energy, and other details could be demonstrated.

To the students of biology at P.G. level, some project work based on field studies could be carried out. These project works may deal with some specific problem or integrated aspects of ecology which could add the knowledge.

Formal Education: In the school or college teaching most of the subjects have already introduced some topics related to environmental perspectives. However, it requires strengthening of the subject in their curriculum. Different types of students with different background have different perception or method of teaching and learning. Thus the art

of teaching of environment should be based on the capabilities of the students of people. In this direction little is worked out, however the biological sciences and some of the physical sciences have introduced. This aspect appropriately as ecological courses are designed with respect to the level of the student. In social sciences such type of teaching and learning has not gained appropriate attention, therefore, some short term, courses to such students could raise the expectation of the society.

Research: At higher level research priorities for integrated investigations such as, proper land use pattern, proper afforestation, technical usage of water products, pollution control, promotion of better economic system with sustainable use of resources, environmental changes and their impacts are still warranted. Several such projects are in progress sponsored by UGC, CSIR, NCERT, or other agencies.

Training of the Experts: It is easy to talk for environmental education but very difficult to be practiced. Different category of people needs different methods of learning for which only some of the experts could be disseminate the knowledge. For justification of the subject training to the trainers is essential, who could have specific demands of the locality. Teachers, research students, administrators, social workers and others could do favourably with the help of training programmes. This also supports the co-ordination amongst all concerned of various profession.

Assessment of the environment activities: Assessment of various changes in the environment in respect of manpower used, financial implication energy flow, and ecological usefulness of a particular phenomenon must be worked out to have a clear understanding. In most cases we believe on theoretical presumption, and actual practical happenings are rarely understood. Environmental Impact Assessment/ Analysis (EIA) has been recently engaged with cost or benefits on the environmental impacts, current practices and Future development and to evaluate the effect of various activities. Naturally such type of work could be carried out by advance researches which has great scope and reasonability for the future.

People participation: Environmental knowledge to every individual develops a collective awareness and attitude

towards maintenance of the habitats. In the present day circumstances several environmental hazards such as landslide, erosion, drought, floods or climatic changes have supplemented peoples-interest and awareness for better management people participation at different stages of the events or planning is most essential. Some of the projects i.e. afforestation, control of erosion, hydroelectric projects, are totally dependent on the people participation in planning or development. The fruitful implementation of any project lies with acceptance as well as co-ordination of administrators, planners, scientists, social or political workers. To achieve non-controversial planning public awareness, use of proper skills and peoples attitudes require proper channelization. At time proper motivation or incentive to the rural folk for their involvement in community work and habitat protection could be promoted through proper media.

Establishment of some demonstration units at block level will enhance people participation.

ROLE OF THE TEACHER

1. He would correlate the topics of environmental issues while teaching his own subject-matter.
2. He should help individuals in providing awareness of and sensitivity to total environment and its allied problems.
3. He should crate an awareness regarding renewable and non-renewable resources of environment.
4. He should help his pupils to acquire basic understanding of the total environment, its associated problems and humanity's critically responsible presence and role of it.
5. Teacher should use play-way techniques to make them understand the significance of food chains and food web on ecological balance.
6. Teacher should help his students to a acquire social values, strong feelings of concern for the environment and the motivation for activity participation in its protection and improvement.
7. Teacher should conduct activities like drama on environmental conservation.

8. He should help individuals to acquire the skills for solving environmental problems.
9. He should organize field trips to zoos, national parks, polluted cities, rivers, birds sanctuar etc.
10. He should help his students to evaluate environmental measures and education programmes in terms of ecological, social and aesthetic factors.
11. Organize seminars and workshop on environmental issues like soil erosion or population explosion etc.
12. To develop a sense or responsibility and urgency regarding environmental problems to ensure appropriate action to solve these problems.
13. To arrange lectures on the topic of environmental concerns.
14. To teach the independence of living things as the relationship between the needs of the society and interaction with environment.
15. To discuss environmental issues along with simple teaching aids and activities through which pupils understand the significance of environmental resources.
16. To motivate and train to acquire and spread knowledge and skills that will help society solve interrelated environmental problems and prevent their occurrence.

Conclusion: The environmental education is at its initial stages and it could be framed in a systematic manners for the use of long future for the sound sustainable environment. environmental education at various levels of students, people, academicians, politicians etc. could promote awareness and attitudes for the nature. This will also help to develop certain ethics or traditions which could be easily practised. The basic purpose of environmental education is to generate the feeling of every individual to realize his responsibility in the complicated ecological web, so that he could develop an attitude or skill to promote harmonious relationship of man and nature.

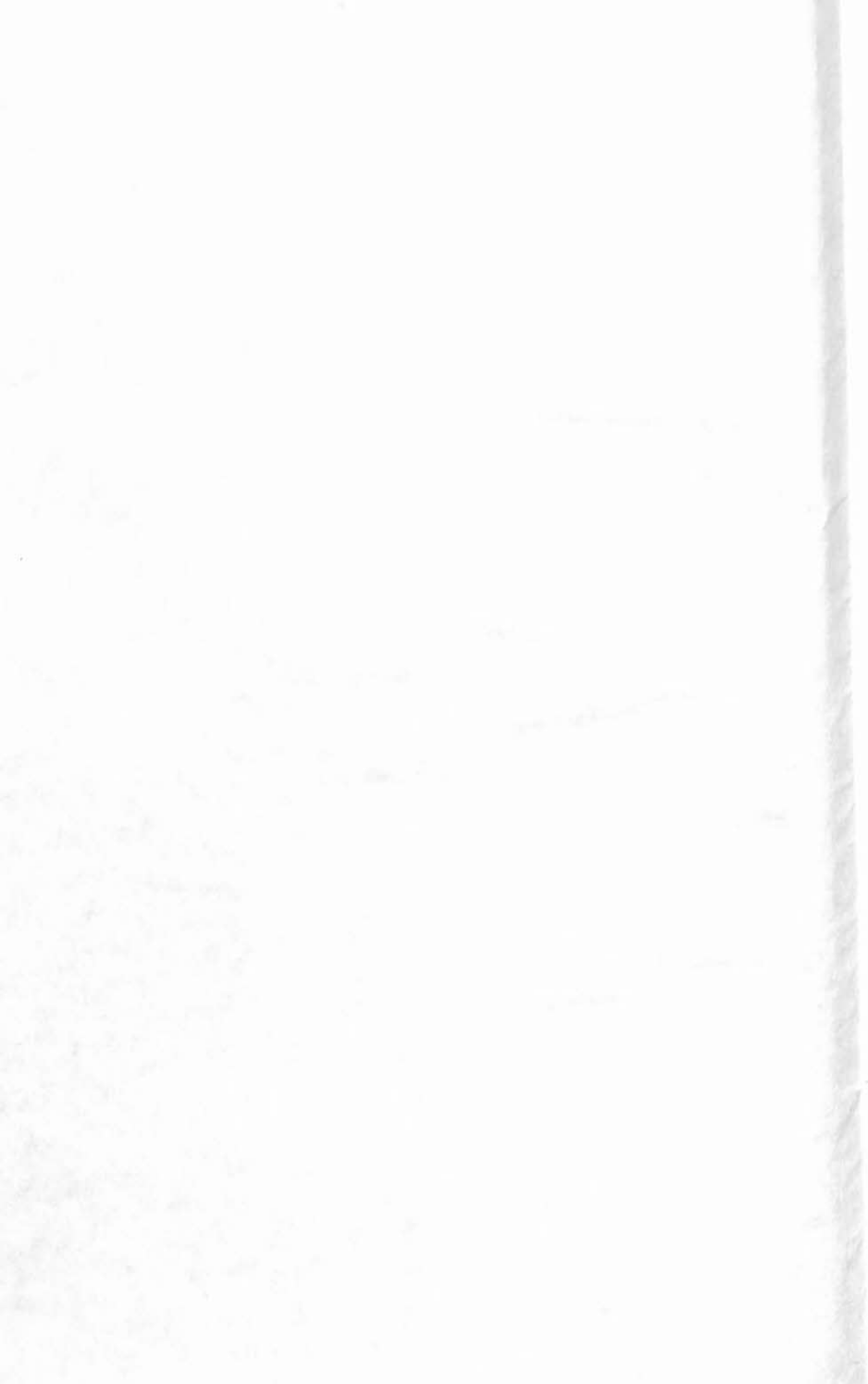
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